THE HOLY LIFE OF Mrs Elizabeth Walker,

U.11.39

Late Wife of *A. W.* D. D. Rector of *Fyfield in Eſſex.*

Giving a modeſt and ſhort Account of her Exemplary *Piety* and *Charity.*

Publiſhed for the Glory of God, and provoking others to the like Graces and Vertues.

Chiefly deſigned to be given to her Friends, who can abundantly teſtifie to the Truth of what is here related.

With ſome uſefull PAPERS and LETTERS writ by her on ſeveral Occaſions.

Her Friends who think them worthy to be commended to their Relations, may be ſupplied with them at Mr. Nathanael Ranew's, *at the* King's Arms *in St.* Paul's *Church-Yard.*

LONDON,
Printed by *John Leake*, for the Author.
MDCXC.

2363:13

To the Honoured Friends of my late Dear Wife, for whose ſake chiefly theſe things are Written.

Much honoured Chriſtian Friends,

THough when I firſt ſet upon this Work, I deſign'd to thruſt it forth into the World without any Addreſs farther than the ſhort *Introduction* with which I began it, yet when I had finiſhed it I judged it not amiſs to premiſe theſe few things following; partly by way of *Advertiſement*, partly by way of *Apology*.

Firſt by way of *Advertiſement*.

1. That all I relate as hers, as written, or ſpoken, or done by her, were exactly hers, not feigned or pretended to

be ſo. I have not writ her Life as the *Roman Hiſtorians* did the Lives of their Great Men and *Heroes*, made Speeches for them, and put Words into their Mouths, rather fit to be ſpoken by Men of their *Figure* and *Character*, than really ſpoken by them.

But all that's *Comma'd* in the Margin is tranſcribed, *verbatim*, from her Writings, which I have ſhew'd to many *Witneſſes*, and am ready to ſhew to any Friend, who ſhall deſire it. And what is related as ſpoken, is her Words, as near as my Memory could retain them, at ſo many Years diſtance; always the true *ſenſe* and *ſubſtance* of what ſhe ſpake; and which was oft heard by many, beſides my ſelf.

2. The things ſhe *wrote* ſhe could not have the leaſt *proſpect* they ſhould ever ſee the *publick light*; and therefore did not dreſs them up, to appear with the beſt *advantage* ſhe could have given them.

3. That

3. That ſhe was a *plain, private Woman*, and converſed only with obſcure Perſons of low Degree, not to ſay, as contemptible as our ſelves, unleſs it were now and then, a day or two in a Year ſome Perſons of Honour might vouchſafe her their Converſation, and therefore juſt *Allowances* are to be made, and *too raiſed an Expectation* ought not to be brought to the Peruſal of what is offered; if it be uſefull to Perſons of her *Level*, it may ſuffice, and others ought to exceed her as much in their *Improvements* as they do in their Advantages to be *improved*, and their Opinions of themſelves above her.

4. Though ſome *Phraſes* occur in her *Papers* or *Letters* more than *once*, and may ſeem *Tautologies* now they are put ſo cloſe together into one piece, yet had not the leaſt *ſhaddow* of being ſo, being written at ſo many *Years* diſtance upon ſuch different *Occaſions*, and to divers *Perſons*.

5. Laſtly, I pretend not to ſatisfie thoſe who *reliſh* nothing but the *flaſhes* of *frothy Wit*, eleganſie of *Elaborate Periods*, and a *Chime* of fine Words, and *modiſh* new Notions; but for *ſolid, experienced Chriſtians* who deſire to *exerciſe themſelves unto Godlineſs*, and expect what may *encourage* and *aſſiſt* them thereto, I humbly hope they may meet an Entertainment which will not make repeated Peruſal *diſ-agreeable* to them, or think their Labour loſt.

For *Apology*, I know it is better not to need any, than to be able to make the beſt.

Yet *two Apologies* ſeem needfull for my ſelf, *one* for *attempting the Work*, the *other* for *performing it no better.*

For the *firſt*, ſome know, though I forbear to mention, what put me upon the *Reſolution*, and I think might be allowed as a fair Excuſe.

Admitting it uſefull, it muſt be done by *my ſelf*, or the World have loſt the *Benefit* of it. And

And for the avoiding an *Envidious Suſpition*, that I deſign my own *Honour* behind the Curtain, and would ſlily *ſteal* a *Reputation* under Pretence of *paying* her Name a juſt Tribute of deſerved *Praiſe*. I know the beſt way to break the *dint* of a Blow is to *latch* it, and meet it *half-way*, and I could more than almoſt ſpoil ſuch Objections by preventing them, and making them as *piquant* and *ſtinging* as any would ſcrew them up to be; but when all is done, there is *no Fence* againſt *Ill-will*, but *obligingly to declare*, I hope I ſhall meet with none, or *unconcernedly*, that I *pity* and *deſpiſe* its feeble impotency; and if any will ſay, not ſo rudely as the Captain concerning the young Prophet ſent to annoint *Jehu*, *Wherefore came this mad Fellow?* 2 *Kings* 9. 11. Yet *what means this vain Man* to write the Life of his own Wife, and thereby inſinuate, *&c.* *Jehu*'s Anſwer for *him* ſhall ſuffice *me for my ſelf to you*, (for, and to whom

whom I write,) *You know the Man and his Communication.*

2. Why I have *performed* it *no better*? To which I reply *firſt*, if I have done it as well as I could, it is my *Infelicity* more than my *Fault* that it is performed no better.

3. That if I could have adorned it *better*, yet ſome Circumſtances may *excuſe* its appearing as it doth.

The truth is I begun it in *haſte*, and with ſome *precipitancy*, not foreſeeing it would grow up into ſo great a *Bulk* or *Length*; and that I might diſpatch it quickly, began the Impreſſion as ſoon as a Sheet was ready, and ſo was forced to keep pace with the Preſs, that I could not alter or correct a Line, nor lick the rudeſt *Features* into a better *Shape*, either for *Method* or *Language*, nor tranſcribe a Page, or add to the firſt flowings of my Thoughts or Pen. 'Tis ſaid indeed, *That Honey is the pureſt which flows of its own accord*

cord, without preſſing of the Combs, (yet even that needs clarifying;) but that *Ink* is the *paleſt*, and moſt *faint*, *which ſwims at the Top, and is poured out without much ſhaking of the Bottle.* If what I have written this haſty Treatiſe with be cenſured as ſuch, I cannot help it now; I writ moſt of it at *London*, or *Chelſy*, and the whole in the midſt of many Diverſions; that it is in a great meaſure an *heap*, not only of *firſt Thoughts*, but of *ſudden* ones.

And had I had opportunity of a ſtrict review of the whole, ſome things I would have *retrenched* that are *Minute*, more I would have *added* very *weighty*, moſt might have been expreſſed more *politely*; yet, take it with all its *diſadvantages*, though it may be defective in the *Ornamental part of its Dreſs*, it is not ſo in the *Subſtantial part of its Truth*, which is more than the *Ornament*, the *Life* and *Soul* of Hiſtory, and with the ordinary meaſure of Candour, which

I reckon

The Preface.

I reckon my ſelf bound to allow to others when I read their Labours; this may paſs in the *Crowd*, and prove neither *deſpicable* nor *uſeleſs*, which is all that is begged or expected, and I *promiſe* my ſelf ſhall not be denied by you my much honoured Friends, to

Your very Humble

Servant,

May 10. 1690.

Anthony Walker.

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It is not needfull to run over the whole, to amend the Miſ-printings, which are not many, nor great. *Prayers* for *Praiſes*; *Amneſtry* for *Amneſty*; *revenerable* for *venerable*; *Glaſſock* for *Glaſcock*, pag. 258. and a few like, are all I remember, and ſome Miſ-pointings.

THE

THE HOLY LIFE OF Mrs Elizabeth Walker.

The INTRODUCTION.

I Am not ſo ſhort ſighted, as not to foreſee the Cenſures I may expoſe my ſelf to, by this Undertaking, eſpecially if it fall into the Hands of ſuch, as are prone to make ſiniſter Interpretations of other Mens Actions, and receive with the left hand, what is moſt innocently offered with the right.

Yet conſidering it would be very ill becoming that endeared Affection I always bore to her living, and owe to her precious memory now God hath bereaved me of her, to baulk a Duty, and neglect an Office, which may be

as uſefull to others, as kind to her, upon ſuch fears: I ſhall freely run that hazard, to perpetuate her Memory with juſt Honour, and deſerved Praiſe; but principally to glorifie God for that abundant Grace vouchſafed to her, and to carry on that Work her Heart was ſo intenſly ſet upon; that is, the promoting God's Intereſt in the World, and the good of Souls. That the Buſhel of unkind ſilence, and ſudden forgetfulneſs may not be whelmed over ſo burning and ſhining a Light, whoſe Heat and Luſtre may warm and enlighten others, though ſet upon ſo low a Candleſtick, as my haſty Pen muſt place it on.

I willingly wave an obvious Preface, of the uſefulneſs and efficacy of good Examples, to enlarge on which, it may elſewhere appear, I am not wholly unfurniſhed, becauſe I deſign the conciſeſt brevity; and for the ſame reaſon I ſhall paſs by what concerned her in all other regards, but thoſe the Title Page ſuggeſts, or touch them no farther than ſeems neceſſary for decency and order's ſake, to introduce what I mainly and indeed ſolely deſign in this Eſſay, that thoſe who read it, may more fully know of whom theſe things are ſpoken. To effect which, I ſhall begin with an Account of her Parentage and Birth, left under her own hand.

Before

SECT. I.

Of her Birth and Parentage.

BEfore the Tranſcribing of which, I ſhall premiſe thus much concerning her Papers, from which I am chiefly furniſhed for this work. I ſometimes coming into her Chamber, when ſhe was Writing, ſhe would ſlide her Book or Papers into the Drawer of the Table on which ſhe wrote; and this having happened ſeveral times, ſhe one day, on the like occaſion, beſpake me thus;

My Dear, let me beg one promiſe from thee; Which when I had aſſented to, having demanded what it was, ſhe replied, *That I would never look into the Books and Papers in that Drawer, ſo long as ſhe lived.* So tender was ſhe rather to improve her time well, than to have it known, even to my ſelf, how well ſhe ſpent it. Which promiſe, as ſhe fully acquieſced in, was on my part moſt faithfully made good.

Since her Death, amongſt her many moſt uſefull, excellent, and pious Writings, I found a large Book in *Octavo*, of the beſt Paper ſhe could buy, neatly bound, gilded, and ruled with red, provided for the uſe to which ſhe ſo well imployed it.

On the ſecond Page of which I find thus written;

Elizabeth Walker *her Book, all writ with my own hand, though the Character doth vary, I ſtriving to write a little deeper, my ſight growing weaker; I ſay, there is not one Syllable, which I have not writ with my own hand.*

In this Book, from the beginning at one end, in about two third parts of it, are written many excellent Inſtructions and religious Directions, for the uſe of her two Daughters, who were then living, to teach them how to ſerve God acceptably, and promote the Salvation of their Souls: Which I ſhall have occaſion oft to refer to, and to tranſcribe many Paſſages out of it, in the ſequel.

The other End bears this Title;

Some Memorials of God's Providences to my Husband, Self, and Children.

Then ſhe begins thus; *My Husband was born,* &c. and ſo gives a very exact Account of my Parentage, Family, Education, and many ſignal Mercies and Diliverances vouchſafed me before ſhe knew me, of which ſhe had

had informed her ſelf at ſeveral times, by enquiries of me, and Diſcourſes with me, I ſuppoſe to inform our Children after us, *That the Generation to come might know them, even the Children which ſhould be born, who ſhould ariſe and declare them to their Children: That they might ſet their hope in God, and not forget the works of God; but keep his Commandments:* As the Pſalmiſt ſpeaks, *Pſal.* lxxviij. 6, 7. And after every one of them teſtifies the ſenſe of a very pious gratefull Mind, in ſuch Expreſſions as theſe; *Bleſſed be God for his Mercy to him then, and in his farther goodneſs to me therein——for which mercifull Providence I bleſs God—— Bleſſed be God that upheld him in it, and delivered him from it,* &c.

I can ſcarce obtain of my ſelf to add more on this Head, yet begging the Candour of the Chriſtian Reader, I will venture to ſubjoin the laſt Paſſage, which in this Paragraph concerns my ſelf, becauſe it ſavours no leſs of pious Gratitude to God, than moſt endearing kindneſs toward me.

"When he was ready to commence Maſter "of Arts, good Biſhop *Brownrigg* commended "him to worthy Doctor *Gauden*, to teach "Mrs. *Mary Lukenor*, Dr. *Gauden*'s Wife's "Daughter, who was afterward the Wife of "my Lord *Townſend*, and died Childleſs. Af-"ter Three Years ſpent in that Imployment,

"and aſſiſting Dr. *Gauden* in the Miniſtry "at *Bocken*, my Dear came to be Houſhold "Chaplain to the good and noble Right Ho- "nourable *Robert* Earl of *Warwick*, at *Leez*, "where he received many Mercies; the chief "to be eſteemed, the Crown God was pleaſed "to give to his Miniſtry, in the Converſion "of the then Lady *Mary Rich*, ſince the "Right Honourable Counteſs of *Warwick*: A "moſt incomparable Woman in all Ornaments "of Nature and Grace, and his moſt ſincere "and entire Friend, whom I beſeech God in "his infinite Goodneſs to preſerve, and crown "with all his Mercies.

Excuſe the pathos of a gratefull Mind, which cannot refrain crying out concerning theſe two holy Women. Never Man had better Friend than the one, or better Wife than the other. Bleſſed be my gracious God for his great Kind- neſs to me in them both.

"After Three Years continuance in that "Family, upon the Death of Dr. *Read*, my "Lord preſented my Dear to *Fyfield* in *Eſſex*, "a competent good Living and Subſiſtence, "bleſſed be God for it. Good Lord crown "his Miniſtry there, with the Succeſs of the "Converſion and Bringing in their Souls to "the Obedience and Knowledge of Jeſus Chriſt. "Give him abundance of the Graces of thy "Holy Spirit, and ſtore his Heart with the

"Trea-

"Treaſuries of thy heavenly Truths, and "continue my Dear Husband a faithfull, pain-"full, able Labourer in thy Vineyard.

If what I have thus far touch'd may ſavour of any Vanity, the modeſty of what I have paſt over may excuſe the Errour, at leaſt to them who may ſee the Original Manuſcript.

Now to return to her of whom I write; ſhe proceeds,

"I was Born at *London*, in *Bucklersbury*, on "*Thurſday* the 12*th.* of *July*, in the Year of "our Lord 1623, and Baptized the 20*th.* Day "of the ſame Month. The Lord vouchſa-"fing me a reception into the viſible Church "of Jeſus Chriſt, when he moſt juſtly might "have ſuffered no Eye to pity me, but have "caſt me out, to the loathing of my Perſon, "in my original Defilement, and Stains of "my ſinfull Nature. But to my firſt admit-"tance, good Lord, enable me to aſcend, "that being a Member of thy Church mili-"tant here on Earth, I may attain to be one "of thy Church triumphant in Heaven

"My Dear Father was Mr. *John Sadler*, "a very Eminent Citizen, and of a moſt gene-"rous, loving, and charitable Diſpoſition; and "a moſt tender Father to me, and a kind Fa-"ther-in-Law to my Husband. He was born "at *Stratford* upon *Avon* in *Warwickſhire*, "where his Anceſtors lived.

"My

"My Grandfather had a good Eſtate in and "about the Town. He was of a free and "noble Spirit, which ſomewhat out-reach'd "his Eſtate, but not given to any Debauchery "I ever heard of.

"My Father's Mother was a very wiſe, "pious, and a good Woman, and lived and died "a good Chriſtian.

"My Father had no Brother, but three "Siſters, who were all eminently Wiſe and "good Women, eſpecially his youngeſt Siſter, "who married my Father's Partner in Trade; "a religious good Man.

"In proceſs of time my Father was deſired "to change his ſingle eſtate; accordingly a "Match was provided for him, but he, by "God's Providence, approved not of it.

"His Father then provided him good "Clothes, good Horſe, and Money in his "Purſe, and ſent him to make his Addreſſes "to a Gentlewoman in that Country. But he "conſidering well how difficult a married "Condition was like to prove, his Father ha-"ving reduced his Eſtate from about 400 *l.* a "Year to 80. His own Prudence, but eſpe-"cially God's good Providence over-ruling his "mind, inſtead of going a Wooing he join'd "himſelf to the Carrier, and came to *London*, "where he had never been before, and ſold "his Horſe in *Smithfield*; and having no Ac-

"quaintance

"quaintance in *London* to recommend him, "or aſſiſt him, he went from Street to Street, "and Houſe to Houſe, asking if they wanted "an Apprentice; and though he met with "many diſcouraging Scorns, and a thouſand "denials, he went on, till he light on Mr. "*Brokes bank*, a Grocer in *Bucklersbury*; who "though he long denied him, for want of Sure-"ties for his Fidelity, and becauſe the Mo-"ney he had (but Ten Pounds) was ſo diſ-"proportionable to what he uſed to receive "with Apprentices, yet upon his diſcreet ac-"count he gave of himſelf, and the Motives "which put him upon that Courſe, and pro-"miſe to compenſate with diligent and faith-"full Service, what ever elſe was ſhort of his "Expectation, he ventured to receive him "upon Trial, in which he ſo well approved "himſelf, that he accepted him into his Ser-"vice, to which he bound him for Eight "Years, to which he willingly ſubmitted, "though he was then full Twenty-one Years "old; and there he ſerved a faithfull and labo-"rious Apprenticeſhip, but much liked of his "Maſter and Miſtreſs: And after ſerved him "Five Years Journey-man; they not being "willing to part with him. In which time "he had his Maſter's leave to Trade for him-"ſelf in Drugs and Tabacco, by which he left "Grocery, and was by Trade a Druggiſt in

"*London.*

" *London.* And by that Profeſſion God bleſs'd " my dear Father with a very plentifull and " good Eſtate, with which God gave him a " bountifull Mind, and liberal Heart, to doe " much good to his Relations, and others.

" My Dear Mother, Mrs. *Elizabeth Sadler,* " was the Daughter of Mr. *Dackum,* ſome- " times Miniſter of *Portſmouth.* Alſo my " Grandmother *Dackum* was a very wiſe and " prudent Woman.

" In my Infancy I was very ſickly, and " of a weakly Conſtitution. Bleſſed be God " for the Love and Care of Parents and Friends " in my Childhood Eſtate.

She was her Parents firſt Born, after Five Years Marriage, and deſpair of having Children, which rendred them exceeding tender of her; and yet was ſhe well nigh ſtarved at Nurſe, at *Luſam* in *Kent*: For though her Parents ſent ſo bountifully, beſides the Nurſes Wages, as might near maintain the Family, yet have they found the Meat they ſent ready to ſtink, for want of dreſſing.

" In my fuller Age I was of a penſive Na- " ture God ſaw it good that I ſhould bear the " yoak in my Youth, but I did not conſider " the hand that put it on.

" When I was Young the Lord was pleaſed " to deliver me from many Caſualties. After naming them ſhe always concludes with Praiſes

Praiſes——*Bleſſed be his preventing Mercy*——*Bleſſed be God that preſerved me in that danger*—— And ſuch like.

If St. *Auguſtin*'s confeſſing of his robbing an Orchard be ſo much approved, why may not I touch ſo ſmall a thing as I meet with here, which ſhews the tenderneſs of her Spirit?

"When I was a Child, my Mother would "ſend me where ſhe leſs truſted my Siſters: "In what I might fail, I cannot call to "mind; but I remember ſhe ſent me where "ſhe kept her Apples; they ſuited my child-"iſh Appetite, I took one, I could not keep "it, but thought I had ſtole it; I went back, "unlock'd the Door, but with ſome regret "laid down the Apple. *Bleſſed be reſtraining* "*Grace.*

But I muſt paſs over a great many things for brevity, which might be uſefull unto others, and are very pleaſant to my ſelf in reading, for the ſavory ſenſe of pious Gratitude which all along breaths in them; yet I will not hide the greateſt fault I ever knew her guilty of, in my own obſervation, or find her charge her ſelf with, either in her Book or Diary.

Having written many things which I paſs by, and laſt concerning the burning of her Father's Houſe, ſhe thus proceeds. "About "half

" half a year after the Fire (which was when
" ſhe was about Thirteen or Fourteen years
" old) my Father had a great fit of ſickneſs,
" which held him a quarter of a year, and
" in great danger of Death: In which time
" of his ſickneſs, I, poor wretched Crea-
" ture, through a ſudden ſurpriſe and provo-
" cation, ſpoke a wicked word to a ſuperior,
" of which my Father was informed, and
" moſt juſtly very angry with me. I being
" exceedingly afraid, and aſhamed to confeſs
" what or to whom I had ſpoke, dreading
" my Father's diſpleaſure, denyed it. Good
" Lord pardon this Tranſgreſſion, with the
" aggravations of it. O Lord, I thank thee
" for thy patience, forbearance and long-
" ſufferance extended to me. Thou mighteſt
" moſt juſtly have ſtopt my corrupt breath,
" and allowed me neither ſpace nor time of
" Repentance. I beſeech thee with this ab-
" horr'd provocation, forgive all my relative
" Sins. Good Lord pardon my Sins of Child-
" hood, Youth, riper Age, ſingle eſtate, mar-
" ried condition, whereſoever, whenſoever,
" againſt whomſoever committed; that they
" may not ſhame me in this world, nor con-
" found me before thee, when I ſhall appear
" at thy Tribunal.

The abhorrency ſhe had of this fault was ſo great, that I firmly believe ſhe never knowingly

ingly ſpake an untruth after to her dying day. So gracious, faithfull and able is our good God to bring Good out of Evil, and by ſetting home the ſmart of one Sin, to prevent the committing of the like for ever after.

After many paſſages of God's goodneſs and her Father's indulgent kindneſs to her, which I omit, I meet with this evidence of her Father's confidence in her Prudence and Integrity; "That keeping a petty Caſh for him "of an Hundred Pounds or more, he would "not ſo much as read over the particulars "charg'd, as diſburſed for her ſelf, but would "ſay, 'Pray thee take at any time what thou "needeſt: By which freedom, I bleſs God, I "was not made laviſh, but more ſparing. "Lord, I bleſs thee for the indulgent Care "and Love of a Parent. How much more "wilt thou give good things to them that ask "thee? and no good thing wilt thou with-"hold from them that walk uprightly.

"My Dear Father was very tender of me, "and in time of the Civil Wars ſent me to "*Ipſwich* for my ſafety, where I ſtay'd a Year "and a Quarter; in which time a Gentleman "of a good Eſtate in Land, and a Merchant "by Profeſſion, had a great Kindneſs for me, "one whom, in the beſt of my thoughts, I "did then approve; but in the extenſion of

"God's

" God's goodneſs to me, in preventing my " future diſappointment, as to things of this " Life, by a ſtrange over-ruling Providence " my Father ſlighted that offer; two or three " Years after the Gentleman decay'd in his " Eſtate by great Loſſes at Sea.

" About a Year after my return from *Ipſwich* " I went into *Warwickſhire*, to *Stratford*, in " both which places I acknowledge I did not " improve that vacancy as I might to better " Advantages, but ſquander'd it away vainly, " and in idle Viſits, not providing for Eter- " nity with my time. *Lord pardon my neglects.*

" Whilſt here, a Gentleman of a very con- " ſiderable Eſtate was very importunate with " me for my liking; but though his Eſtate " was a great Temptation to me, I could not " fancy his Perſon. God's goodneſs reſerving " for me my beſt Choice.

Having thus run over with what brevity I could what is but Prefatory to my main deſign, and for that end been forced to omit many things well-worthy to have been taken notice of, I ſhall make nearer approaches to what I chiefly propounded to my ſelf; which is, to repreſent, though in too faint Colours, the amiable Beauty of that reſplendant Holi- neſs and ſignal Chatity, with which the God of all Grace, to whom be all the Glory, vouch- ſafed to adorn this bleſſed Soul.

And

SECT. II.

How ſhe was firſt awakened to a deep ſenſe of Religion by Temptation.

AND becauſe great and weighty Fabricks, require deep and ſtrong Foundations, that they may ſtand firm and laſt; that God whoſe work is perfect, thought good to uſe that method towards her. He ſuffered her weary Soul to be dug deep and long, with ſore and great Temptations. And as 'tis uſually ſaid, a Storm makes a Mariner, a Battle a Soldier, and Temptation makes a Chriſtian. She was certainly an excellent Chriſtian; and to render her ſuch, ſhe was long buffeted with horrid ſatanical Suggeſtions, and blaſphemous Temptations; which not only made her *go mourning all the day long*, but many Months and Years; and not only thoſe fiery and envenomed Darts drank up her Spirits, but brought her Life to the gates of the Grave, and her diſtreſſed Soul to the gates of Hell.

I ſhall, for the comfort and ſupport of others who may fall into the like Diſtreſs, give the account of it, as ſet down by her own Pen, which may at leaſt relieve them againſt one difficulty which oppreſſed her very heavily; that is, ſhe thought her caſe to be ſingular, and

that never any had been in the like condition; and one of the firſt glimpſes of comfort which ſhone into her dark Soul, was from her good Aunt's acquainting her, that ſhe had had experience of the like Tryals.

'When I had been at home about half a 'Year I grew Melancholy, occaſioned by 'ſome diſcontent, which God was pleaſed to 'cure with a ſmart Corroſive, through ſuffering 'Satan to take advantage of that humour; 'which affliction ſwallowed up all my other 'troubles.

'I going to Prayer, according to my uſual 'cuſtom, before I kneeled down, by an out-'ward action of my Hand, which was in it ſelf 'very innocent, and at that time not irreverent, 'farther than the Devil made it ſo, by caſt-'ing a blaſphemous ſuggeſtion into my mind, 'which looked very hideouſly upon me: But, 'notwithſtanding, I pray'd without farther 'moleſtation at that time. I cannot remem-'ber what notice I took of the Temptation in 'my Prayer; but when I had ended my Pray-'er, my Enemy fiercely aſſaulted me: I could 'neither ſee any thing, nor hear, or doe any 'thing, but evil Motions were forced into my 'mind; and though I beſought the Lord, '*more than thrice*, I could not be free from 'that affliction.

'Sometimes, through my dark and cloudy 'fancy,

'fancy, I had temptations that there was no 'God, which was very vexatious to me. And 'I, impatient of it, desired to apprehend a 'God, all Vengeance and Terrour, rather than 'no God at all.

'But the Lord was pleased to obviate that 'Temptation by my meditating on the Crea-'tion. My Father much loved Flowers, and, 'as the Season of the Year would afford, al-'ways had his Flower-Pots standing by him, 'where he sate writing in his Shop, but then 'were above in the Parlor window, to which 'I often went, to countermine my Temptati-'on, in admiring the curious Works of the 'God of Nature. With others there was then 'in flower a *Calcedon Iris*, full of the impresses 'of God's curious workmanship, which the 'Lord was pleased to make use of to raise my 'poor heart and thoughts to the admiring and 'adoring of him. *Blessed be God that that 'Temptation was not above my strength.*

'In the time of my extremity, I went to 'Mr. *Watson*, a good Man, Minister of *Ste-'phen's Walbrook*, the Parish wherein we lived. 'To him I imparted somewhat of my trouble; 'he strove to comfort me; I found little ease 'with my burthen; it grew more heavy; I 'repented I had made my condition known.

'I thought my estate to be singular, and 'that I should hear Books and Ballads cried

'of me about the ſtreets; though I had not 'acquainted any with my trouble but only 'Mr. *Watſon*.

'My Father's Siſter, my dear Aunt *Quiney*, 'a gratious good Woman, taking notice of my 'dejected Spirit, ſhe way-laid me in my com-'ing home from the Morning Exerciſe, then 'in our Pariſh. She ſurprized me with an 'inquiſitive deſire to know what I ailed; but 'I not readily informing her, ſhe ask'd me if I 'were not troubled with Temptations. I mar-'velled at the Queſtion, and then acquainted 'her with my Affliction. She, from her 'own experience in the like caſe, adviſed me, 'which for the preſent was a refreſhment to 'me; for before I was not acquainted with 'any in the like condition with my ſelf.

'Some little time after my dear Father, ta-'king notice of me that I was not well, but 'not fully underſtanding what I ailed, ſent 'for a Phyſician to me, Dr. *Bathurſt*, who I 'hope was a good Man; but I was much trou-'bled at his coming, though I knew my Fa-'ther ſent for him in his great care and love 'to me. The Phyſician came to me one Morn-'ing before I was out of Bed; he perceived my 'Diſtemper to be moſt Dejectedneſs and Me-'lancholly: With other talk, he diſcourſed very 'piouſly with me. I took the freedom to tell 'him, I thought I did not need a Phyſician,

'and

'and with the expreſſion of my reſpects, de-
'ſired him to forbear coming to me; which
'the good Man did not take ill, but with good
'counſel left me.

'It pleaſed the Lord ſometimes to refreſh
'me with thoſe Words of the Pſalmiſt, *Why*
'*art thou caſt down, O my Soul, and why art*
'*thou diſquieted within me? Hope thou in God,*
'*for thou ſhalt yet praiſe him, who is thy help, and*
'*health of thy countenance, and thy God.* How
'ſweet is this propriety, my God! Lord,
'where thou giveſt thy Self, thou giveſt All;
'and thou who haſt ſhewed me great and ſore
'troubles wilt revive me again. Thou haſt
'brought up my Soul from the brink of Hell:
'Thou wilt keep me alive, that I ſhall not go
'down to the pit of Deſtruction.

'I deſired to go from home into the Coun-
'try to ſome private good Family, where I had
'no acquaintance; which when my Father
'knew, he readily granted my requeſt. My
'good Aunt underſtanding my mind, ſhe ac-
'quainted Mrs. *Watſon*, our Miniſter's Wife,
'a good Woman, with my deſire; by which
'means I went to her Father, Mr. *John Beadle*,
'an honeſt worthy good Man: He was Mi-
'niſter of *Banſton* in *Eſſex*.

'My dear Father hired a Coach, and went
'with me to Mr. *Beadle*'s, and with the ex-
'preſſion of his tender love, ſaid to me, That

'I ſhould not want any thing to doe me good,
'to the one half of his Eſtate. And he was
'very bountifull in the requital of my receipts
'in that Family. God's goodneſs to be ac-
'knowledged, my dear Mother then was very
'kind to me. I lived at Mr. *Beadle*'s half a
'Year; where I had the fatherly Care, and
'Counſel, and Prayers of that good Man, with
'the great love of his Wife, a very good Wo-
'man, and very kind to me; and the manifeſta-
'tions of the reſpects and care of their Chil-
'dren and Servants, in any thing that might
'tend to my ſatisfaction and comfort. The
'Lord requite it to them in ſpiritual Bleſſings,
'with the Mercies of this Life.

'In my continuance at Mr. *Beadle*'s the
'Lord afforded me, with other opportunities
'and helps, much time in reading and ſecret
'Prayer, which through Grace I ſtrove to im-
'prove for ſpiritual advantage; and humbly
'hope, for the ſake and merits of Chriſt, re-
'mains upon the file of God's Mercy, for ful-
'ler returns of Grace.

'For half a Year I do not know that I ſlept,
'if I did it was very little; and yet I did not
'want either ſleep or health. Bleſſed be God
'for his ſuſtaining and ſupporting Arm.

'If I deſired any thing that was gratefull
'to my Appetite, when it was brought me I
'durſt not make uſe of it, becauſe I thought it

to

'to be the ſatisfaction of a baſe ſenſual Ap-
'petite.

'I did eat very ſparingly, which, with my
'much weeping, occaſioned me ſome little
'inconvenience, which became habitual.

'When I had been at *Banſton* about four
'months (by God's providence for me) Mr.
'*Beadle* exchanged one Lord's-Day with Mr.
'*Walker*, then Chaplain to my Lord of *War-*
'*wick*, at *Leez*; the firſt time I ſaw my dear
'Husband.

'When I had been at *Banſton* half a Year
'my Father writ to me as to my coming
'home; to which I was inclinable, though
'my Father gave me my liberty: It was in
'my thoughts, that I was without natural af-
'fection.

'Mr. *Watſon* and his Wife being at Mr. *Bea-*
'*dle*'s, and returning to *London*, I came home
'in company with them; enjoying more calm
'of Spirit than when I went from home, I
'bleſs God.

'My Troubles wearing off more gradually,
'which, to my ſatisfaction I deſired, if God
'had ſeen it good for me, might have been more
'ſignal in the diſcovery and manifeſtation of
'his favour, in my Victory and Conqueſt of my
'temptation.

'It is not for me to preſcribe or limit the
'Holy One of *Iſrael*. If I may take leave to

'beg and wait on him, in whom are all my 'freſh ſprings, for ſupply of Grace and Com-'fort; if the Lord will give to me, his un-'worthy Creature, in pence and half pence, 'what in bigger ſumms he ſees fit to beſtow 'on others, that my dependence may be con-'tinually on him, I deſire to be thankfull.

'Lord, if thou wilt not ſubdue my Enemies 'at once, yet make them tributaries to thy 'Glory, and my ſpiritual advantage; that 'theſe *Amorites* may be hewers of Wood, 'and drawers of Water, uſefull to me; that I 'may ſee my own deficiency, and thy ſtrength 'in my weakneſs: For if thy preſence goe not 'with me, I ſhall ſoon deſert thy cauſe; and 'though I may be aſſaulted, let me not be 'overcome; but ſeeing the quarrel is thy own, 'Lord undertake for me in this my military 'life here, where there is no ceſſation of Arms; 'that I may war a good warfare, that thoſe 'my Enemies which now affright me, I may 'ſee no more for ever: So grant Lord Jeſus. '*Amen, Amen.*

This minds me of that appoſite paſſage in *Dan.* x. 10, 11. and very applicable to her Caſe, *verſ.* 9. *Daniel was aſleep upon his face, with his face toward the ground*; then *verſ.* 10 *And behold an hand touched me, which ſet me upon my knees and the palms of my hands*; and then, *verſ.* 11. he ſaith to him, *Stand upright.*

On

On which place I meet with this Note; *The Lord doth not at once reſtore his Servants from their frailties, that they by gradual comforts may prize every drop of Mercy, being not quickned all at once when they are mortified; but may be admoniſhed by the remainders of fears and frailties, to keep their hearts humble, and in continual dependence upon God.*

I ſhall have occaſion more than once to touch this dolefull ſtring again. 'Tis recorded of our Lord, that when he was Baptized, *He was driven of the Spirit into the Wilderneſs to be tempted of the Devil, and being forty days tempted of him,* St. *Luke* iv. 2. then *ver.* 13. *When the Devil had ended all the temptations, he departed from him for a ſeaſon.* I would be cautiouſly tender of making compariſons to that Divine Pattern, yet we remember that St. *Paul* tells us, *Rom.* viij. 29. *Whom God did foreknow, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the firſt-born amongſt many Brethren.* And the inſtance of the likeneſs betwixt Chriſt and his Brethren is placed, *Heb.* ij. 18. *in being tempted.*

God reſtrain'd her *Enemy*, (as ſhe always call'd the Devil both in Speech and Writing,) ſometimes for ſhorter, ſometimes for longer ſeaſons. Sometimes ſhe hardly ſtood her ground and kept the field; ſometimes ſhe ſo reſiſted as to make him fly; and ſometimes, though more

more rarely, by the help of the God of *Jacob*, *who taught her hands to war, and her fingers to fight* in this ſpiritual Combat, (and whom ſhe us'd to importune to carry on this War at his own charge, becauſe the quarrel was his own,) ſhe obtain'd ſignal and triumphant Victories, and in the ſenſe of them was *filled with joy unſpeakable, and full of Glory; was more than conquerour, through him that loved her*, Rom. viij. 37.

Yet even after theſe ſhe would complain, that at ſome diſtance *Beelzebub*, the God of Flies, like that reſtleſs, impudent, and importunate Creature, would return to *Buz*, yea, and attempt to *blow* her mind, eſpecially if there were any ſore place found to light on, any ſmall remiſneſs, or bodily infirmity, which abated her vigour to reſiſt or keep him off. But I ſhall leave at preſent this more dark and cloudy Scene, and haſten to that which our gracious God of his infinite Goodneſs rendred ſo lightſome and comfortable to us both. Bleſſed be his Mercy for it.

SECT.

SECT. III.

Of our Marriage.

'WHEN I had been from Mr. *Beadle*'s 'half a year, and then at Home, my 'now dear Husband came to my Father's, 'and, as a conſolatory Friend, gave me a viſit. 'Some time after he came again, and ſome 'Months having paſſed in more frequent Con- 'verſation, God, having determined our mu- 'tual love and liking, did graciouſly, with 'the approbation of my Friends, conſum- 'mate our choiſe in Marriage: For which good 'Providence I bleſs God.

'I was married by Mr. *Watſon* at *Hammer- 'ſmith*, on *July* 23, 1650. my Father and 'my Mother, with other Friends, went with 'me to *Hammerſmith*. The morning was 'lowring, with ſmall Rain, and very likely to 'be a wet day, which was uncomfortable, and 'much troubled me: But recollecting my ſelf, 'my Thoughts ſuggeſted to me, what's matter 'for theſe Clouds, if the Sun of Righteouſ- 'neſs ſhine through them upon us. I had not 'got to the Water-ſide, and into the Boat, but 'the Sun expelled the Clouds to my comfort; 'it broke forth and ſhined with that vigour 'and ſplendor, that to the beſt of my obſerva-

'tion,

'tion, which had great impreſſion upon me, 'I do not know that the Sun diſappeared one 'moment that day, from the firſt time I ſaw it, 'to the going down of it, but was as clear and 'bright a day as ever my Eyes beheld. Thus 'God was pleaſed to condeſcend to my weak-'neſs. Thus far my dear Wife's Pen.

Let me take the freedom to ſubjoin. The firſt viſit I made to her, with deſign to obtain her for my Wife, walking ſome time alone in her Father's Parlour, in which lay a fair *Folio* Bible on a Desk; I caſually opened it, and the firſt verſe I caſt my eye upon was *Prov.* xix. 14. *Houſe and Riches are Inheritance of Fathers, and a prudent Wife is from the Lord*, which I have many times comfortably reflected on ſince. To which I'll add another good *Omen*; When I went to buy a Wedding-ring, the firſt which was offered to me had this Poſie, *Joined in one by Chriſt alone*, which I liked ſo well, I looked no farther, and it fitted ſo exactly for the ſize, no care or art could have made it fitter. I am ſo far from putting any great ſtreſs on ſuch little matters, that I can ſay with the Pſalmiſt, *I hate thoſe who hold on ſuperſtitious vanities*; yet let me with due thankfulneſs remark not the *effect*, but *event* and *conſequent*. Our whole married Eſtate *was like the light of the morning when the Sun riſeth, even a morning without Clouds, and as clear ſhining after Rain.*

Rain. And if ever Man was bleſt with a prudent Wife, I owe the depeſt acknowledgments to him that gave me that choice Mercy.

For though God ſometimes did us the honour to ſuffer his own Enemies to declare themſelves ours, he oft convinc'd them, always reſtrain'd them, that they could not conſiderably hurt us. And when unkind Envy hath level'd at us, it rather recoil'd than hit the mark. Bleſſed be our defence, and the God of our Mercies. And for the conſtancy of mutual Affection, if we ſometimes differed in ſmall matters, we never diſagreed, or once cloſed our Eyes to ſleep in Thirty nine years ſeven months in diſcontent, or under diſſatisfaction on either part. So graciouſly did he who joined our *hands* and *hearts turn our Water into Wine*, not only on our Marriage-day, but till the mournfull period of it. Bleſſed be his loving Kindneſs for it.

We were in great danger of a ſhort conjugal Society, as will appear from what next follows.

'When we were firſt married we lived the 'firſt Year at *Croyden* in *Surry*, with much 'love of the People, and with other Expreſ-'ſions of kindneſs, their great unwillingneſs 'to part with us, my Husband's Miniſtry be-'ing very deſirable to them. The very next 'week after I was married, there happened a 'contageous Diſeaſe at *Croyden*, occaſioned by

'the

'the Naſtineſs and Stench of the Priſoners, 'the Aſſizes being then kept there, of which 'Diſeaſe both the Judges, ſome of the Juſtices, 'and many Inhabitants died; my Husband 'preached at the Aſſize; he was both with the 'Priſoners and the Sick, yet God ſpared him 'for farther uſe for his Glory. He had ſome 'degree of the Diſeaſe, but, I bleſs God, it 'went off with Sweating, and ſome other helps, 'at my Father's Houſe in *London*, from whence 'we were not then fully removed.

SECT. IV.

Her Life in a conciſe Epitome.

IF I may hitherto ſeem to any to have forgot my *Text*, I mean my *Title Page*, I beg their pardon, if they think I need it. I ſhall in what remains keep cloſer to it, and might draw her lively Effigies in Miniture, with a Scripture Penſil, and with few touches truly repreſent her *Icon*. Such as theſe, *To her to live was Chriſt, and to die was gain. The life ſhe lived in the fleſh, ſhe liv'd by the faith of the Son of God. Her life was hid with God in Chriſt.* Her life was a continual *Warfare* againſt her reſtleſs Enemy. *Her life* was a courſe which ſhe *ſo ran, that ſhe might obtain.* Her life was a daily

daily Meditation on Death, and ſerious preparation for it. Her *life* was to *follow after peace with men, as much as in her lay, and holineſs, that ſhe might ſee God.* Her life was the gainfull Trade, *to ſell all to purchaſe the Pearl of invaluable price,* and *buy that oil which might fill her veſſel, and feed her trimmed lamp, to meet the bridegroom of her Soul.* Her life was to be ſo employed, that when her Lord came, *he might ſay to her, Well done good and faithful ſervant, enter thou into thy maſter's joy.* In a word, her life was to live Holily, that ſhe might die Happily, like *Enoch, to walk with God, that he might take her; to abide in Chriſt, and in her meaſure to walk as he alſo walked, to promote God's Intereſt in this World,* that in the next, ſhe might *be ever with the Lord.*

But this is to *affirm,* not to *prove*; and though I comfortably know all this to be moſt true, that's no Conviction to the incredulous World: I muſt therefore, and, God aſſiſting, ſhall produce my vouchers to ſatisfie others, and to excite them, and aſſiſt them to be like her.

And a brief method occurs to my thoughts to accompliſh this alſo; for our whole Life being Epitomized into twenty-four Hours diſtinguiſhed into Light and Darkneſs, Day and Night, of which the longeſt Life is but a repetition; or at moſt into a Week, dividing its days betwixt God and

and our ſelves, what he allows us and what he reſerves to himſelf. And at utmoſt into a Year (with what may occur in ſuch a compaſs) comprehending Heat and Cold, Summer and Winter, and viciſſitudes of Seaſons which begin and end, and begin and end again, and circulate over and over, till Breath and Time both ceaſe together.

To deſcribe one *Day*, one *Week*, one *Year* of her Life, who was ſo conſtant, even, ſteady in her courſe, (I mean in kind and ſubſtance, not in degrees and meaſures; for ſhe *grew in Grace, went from ſtrength to ſtrength*, exceeding her ſelf, *forgetting what was behind,*) were in ſome ſort to deſcribe her *Life in Epitome*. The following *Day* being parallel to that which went before, and the ſucceeding *Week* the copy of the precedent, only fairer written, and the like of Years.

SECT. V.

How ſhe ſpent a Day.

I Shall therefore firſt faithfully relate how ſhe ſpent a *Day*; (that is, every Day.) She always roſe early, and lived with the leaſt ſleep I ever knew, or heard of any. Her long and frequent weeping, and ſleepleſs months in

in the Agonies of her Temptation, had made it eaſie to her to be ſatisfied with little Reſt: But after ſhe had ceaſed from Child-bearing, ſhe conſtantly roſe at four a Clock, *Winter* and *Summer*; I ſay conſtantly, when in Health; yea, ſometimes when under Indiſpoſition: When I ſay conſtantly, I do not deny but ſometimes ſhe might be prevailed with to lie till Six, or after, but then ſhe at other times much oftner roſe by Three, yea two in the Morning, which much more than equalled the account to ſay every day at Four: And yet her Heart was always up before her, *when ſhe awaked ſhe was ſtill with God*, darting up Prayers and Praiſes to him who giveth his Beloved ſleep. I confeſs I have oft kindly argued the caſe with her, to diſſuade her, fearing it would prejudice her Health, urging that Mercy was required more than *Sacrifice*, that *overdoing* was *undoing*, and it might turn to diſadvantage; then ſhe would reply, 'Good 'my Dear, grant me my liberty; 'tis the pleaſure 'of my Life, when all is ſtill and quiet, no di-'ſturbance or interruption, but a calm Sereni-'ty, and ſilent Stilneſs, to enjoy my ſelf; and when I have told her ſhe ſhamed, and by her Practice upbraided my Sloth, who ſlept much longer, ſhe would anſwer, 'Thy Conſtituti-'on will not bear it, and thou haſt nothing to 'divert thee, but mayeſt be alone all day in thy 'Study, but my Family-Imployment and In-

'ſpection requires my care and attendance; and 'if I loſe my Morning, and break my mea-'ſures, it renders me uneaſie, and puts me in-'to an huddle all the Day.

When ſhe had ſlightly ſlipt on her Cloaths, ſhe would go ſoftly into the Chamber, which ſhe called the Chamber of her choiſe Mercies, and beloved retirement, and without calling of a Servant, kindle her own Fire, having Charcoal or Dry-wood laid ready, and ſo ſhe ſpent two hours at leaſt with God; and then at Six, or after, would ſhe call her Maids, and duly hear one or both read a Chapter, then ſit and read her ſelf, till the Servants had had what was fit for them, which ſhe deſpiſed not to do, to keep all in good order: Then would ſhe inſpect the ordering her Dairy, and put her humble hands to ſome part of the work; then direct prudently and plentifully for our own Table, and the Servants, and afterwards dreſs herſelf decently with ſmall expence of time; then read, or work with her Needle, till Family-Prayer, when ſhe would have all day-labourers about the Houſe called in.

And if any took their work by the great, not for day wages, whoſe time was their own, not ours, ſhe would out of her own *allowance*, or the *Box*, (I hope that Phraſe is not unintelligible to many Families, if it be, St. *Paul*'s Expreſſion of laying by, as God hath proſper'd them,

them, may help them to underſtand it,) give them a Penny a day, as much as ſhe thought they might have earned in the time of Family Duty, that they might not be robbed of their time, (God hating Robbery for an *Offering*,) nor grudge, or come unwillingly when called in; and the like ſatisfaction would ſhe make them, if ſhe gave them any diverſion from the work they took by the Great, as our common Phraſe is, without the leaſt incroachment on their time, under pretence of the advantages the Family afforded them. At Dinner, which was the only ſet Meal ſhe ordinarily made, ſhe would hardly be prevailed with to drink more than one glaſs of Wine, or Sider, and never any Ale, or ſtrong Beer, and eat moderately: In the Afternoon, if there were any Neighbours ſick, ſhe would viſit them, and call on every poor Neighbour nigh going or coming, to counſel or encourage them, and as the Seaſon of the Year required, prepare Medicines for the Family, the Poor, and Neighbourhood; diſtilled Waters, Syrups, Oils, Ointments, Salves, *&c.* or diſtribute them out, or apply them to thoſe who needed, and for the reſt, work with her Needle, read good Books, and order Family concerns, but chiefly the Education of her Children, of which more fully afterwards.

About Five ſhe retired to her private Devotions, and, they finiſhed, came to me, and

brought the Children with her, whilſt we had them, to be ſeriouſly exhorted and counſelled alone, and then to Pray in ſecret; for the happy ſucceſs of which good Cuſtom, I have as much cauſe to bleſs God, and do it moſt heartily, as for any circumſtance of my Life; and if any will deride and ſcorn it, I can ſay with *Job*, *Mock on*: If idle diverſions yield them more comfort, I envy not their choice, much good may it doe them.

I learnt this Practice by reading the Life of holy Mr. *Robert Bolton*, more than forty years ago; and oh that theſe Papers might be bleſt to induce any to follow an Example ſet to me and them by ſo famous and ſo good a Man! To conclude and ſhut up this,

I will tranſcribe, and alluſively apply the words, wherewith devout Biſhop *Hall* concludes his Art of Divine Meditation. 'Give me leave 'to complain with juſt Sorrow and Shame, that 'if there be any Chriſtian Duty, whoſe o-'miſſion is notoriouſly ſhameful, and prejudi-'cial to the Souls of Profeſſors, it is this of 'Meditation. This is the end God hath given 'us our Souls for, we miſpend them if we uſe 'them not thus. How lamentable is it that 'we ſo imploy them, as if our faculty of diſ-'courſe ſerved for nothing but our Earthly Pro-'viſion; as if our reaſonable and Chriſtian 'Minds were appointed for the ſlaves and drudges

'drudges of this Body, only to be the Caterers 'and Cooks of our Appetite!

'The World filleth us, yea, cloyeth us; we 'find our ſelves work enough to think, *What 'have I got? What may I get more? What muſt 'I lay out? What muſt I leave for Poſterity? 'How may I prevent the wrong of my Adverſary? 'How may I return it? What anſwers ſhall I 'make to ſuch Allegations? What entertainment 'ſhall I give to ſuch Friends? What courſes ſhall 'I take in ſuch Suits? In what Paſtime ſhall I 'ſpend this Day? In what the next?* What ad- 'vantage *ſhall I reap by this Practice, what loſs? 'What was ſaid, anſwered, replied, done, fol- 'lowed?*

'Goodly thoughts, and fit for ſpiritual 'Minds! Say there were no other World, how 'could we ſpend our Cares otherwiſe? Unto 'this only Neglect let me aſcribe the common- 'neſs of that *Laodicean* temper of Men; or (if 'that be worſe) of the dead coldneſs, which 'hath ſtricken the hearts of many, having left 'them nothing but the Bodies of Men, and 'Viſors of Chriſtians, to this only, *they have 'not Meditated.*

'It is not more impoſſible to live without an 'Heart than to be devout without Meditation. 'Would God therefore my words could be in 'this (as the wiſe Man ſaith the words of the 'wiſe are) like unto Goads in the ſides of eve-

'ry Reader to quicken him up out of this dull 'and lazy Security, to a chearful practice of 'this *Divine Meditation*. Let him *curſe* me 'upon his Death-bed, if, looking back to the 'beſtowing of his former times, he acknow-'ledg not theſe Hours placed the moſt happily 'in his whole Life, if he then wiſh not he 'had worn out more days in ſo profitable a 'Work.

Let me have leave without offence to draw a Parallel, and make a ſhort Application of this Paſſage, (though 'tis hard not to write a Satyr, and inlarge on ſuch an occaſion,) What is the reaſon why the Married ſtate, which a Gracious God appointed, that Man and Wife might be meet helps to one another, not only in Sickneſs and in Health, and the joint concerns of this preſent life, but alſo, yea chiefly, to help each other to Heaven, by *building up each other in their moſt holy Faith, as Heirs together of the Grace of Life*, as St. *Peter* ſpeaks, *and training their Children up in the nurture and fear of God*, as both the Scripture, and our Liturgy direct we ſhould? What, I ſay, is the reaſon that this holy State ſo oft falls ſhort of attaining this deſigned Bleſſing, and rather proves a *Croſs*, yea a *Curſe*? Is it not from the neglect of the fore intimated Practice and Duty?

Whence comes *uneaſineſs* in mutual Society, *Diſcontents*, *Jealouſies*, *Brawlings*, *Weari-*

neſs

neſs of one another, to name no worſe?

Come they not hence, from the neglect of God, and each others *Souls* and *Spiritual Good*? And becauſe Men enterprize, and take in hand that honourable State unadviſedly, wantonly, and lightly, to ſatisfie their carnal Luſts and Appetites, as brute Beaſts that have no underſtanding, not ſoberly, adviſedly, and in the Fear of God, (againſt which our Liturgy ſo gravely and Piouſly gives warning,) and continue in it as bad, or worſe, than they entred upon it, or at moſt reſpecting their ſecular concerns, void of any ſerious Care of promoting God's Glory in the Eternal Salvation of each others Souls. If hundreds cenſure me for this, I am content to bear it, if but one couple in every Hundred will vouchſafe to imitate our Cuſtom intimated above.

And if upon performing it with Sincerity and Seriouſneſs themſelves repent it, or God impute it to them as miſpending time, let it be charged againſt me for ſeducing them from uſing it better, at the Day of Judgment.

She always allowed her Maids time to Pray alone, and would mind them of it till they were accuſtomed to it.

But to proceed to the finiſhing the Day. She would then eat a ſmall piece of white Bread, with a draught of houſhold Beer, and becauſe we had long diſ-uſed ſet Suppers, when

we were alone ſhe would always herſelf bring me up ſome ſmall matter, and would not be intreated to ſend it by a Servant, becauſe ſhe would not loſe the Pleaſure and Satisfaction of expreſſing her tender and endear'd Affection, the kind and thankful remembrance of which is the only cauſe of my mentioning ſo ſmall a matter.

Then for an hour before Family Duty, ſhe would Catechize the ignorant Servants, and teach them to read which could not; for often hiring Servants out of places where there wanted opportunity to teach the poor Children, and Catechize them, 'tis ſcarce to be believed how Ignorant many came, and yet I remember not any who ſtayed any time with us, who could not read competently well, and ſay both a Catechiſm which I find amongſt her Papers, with this Title, *A ſhort and eaſie Catechiſm which I uſed to teach my Children when they were very Young, ſuited to their Capacity*: And alſo the Church Catechiſm, which ſhe taught them when they had learnt the former, and ſhe uſed to hire them to their own good, giving them Sixpence to accompliſh the firſt Task, then a Shilling, and ſo on, promiſing them a Bible when they could uſe it, of which ſhe gave many, and always new, and good ones, of double the Price ſhe might have bought for. After Family Prayers, when

ſhe

ſhe went up into her Chamber, whilſt ſhe undreſt herſelf, one of her Maids (and if one read not ſo well as the other, ſhe that needed moſt to be perfected) read a Chapter, after which, committing her ſelf to God, ſhe went to Bed, and after ſhort Ejaculatory Prayers for the Mercies of the Day, and Petitions for Protection from the Sins, Temptations, and Dangers of the Night, ſhe betook herſelf to reſt. And this is the ſhorteſt Epitome of her Life, which at the loweſt ſize was a conſtant revolution of days thus ſpent with the feweſt idle vacant ſpaces that humane frailty can keep free from, not to ſay none at all.

SECT. VII.

How ſhe ſpent a Week.

THE next abbreviation of her Life, is to give an account how ſhe improved a Week; for though every Week contained ſeven ſo well managed Days, yet more occurred in every one, well worth obſerving.

To begin with the firſt day of the Week, or the Lord's Day, the Queen of days, the firſt-born of all the Children of time in her eſteem, to which ſhe accounted a double Portion to be due of religious obſervance, and moſt raiſed Devotion, and always paid it. She

She was ſcrupulouſly ſollicitous both of the Negative and Poſitive Duties ſhe judged to be required on that day, both to prevent the violation of that holy Reſt, and to ſanctifie it: I might ſubjoin a ſhort Treatiſe of that Subject, if I ſhould collect and put together what I meet with from her own Pen concerning it in ſeveral places.

For the firſt, as ſhe gave it the full dimenſions in early riſing, ſo ſhe would not ſuffer it to be intrench'd upon by any works, but of abſolute *Neceſſity* and *Mercy*; ordered things ſo, that her Maids muſt never make a Cheeſe that day, and would ſeldom uſe the Coach to carry her to Church, except in extremity of way and weather; and though none gave freer welcome on other days, would forbear inviting any on that day, to prevent diverſions; and if Friends ſometimes came in, would, as ſoon as it was poſſible, without uncivil rudeneſs, withdraw into her Chamber. After Dinner, at which ſhe eſpecially eat ſparingly on that day, to prevent drowſineſs at Church. She conſtantly called all the Family together to hear them read the Scriptures, and if any Neighbour were ſick within ſuch diſtance as would not hinder her timely attending publick Worſhip, would not fail to viſit them, and all the day ſhe practiſed her ſelf what ſhe oft adviſed others. *Iſa.* 58. 13. *She turned away her foot from*

from the Sabbath, from doing her pleaſure on God's Holy Day, and called the Sabbath her delight, the holy of the Lord, honourable, and honoured him, not doing her own ways, nor finding her own pleaſure, nor ſpeaking her own words, but delighted herſelf in the Lord, and in his Service.

For the poſitive Duties. Being early up, ſhe ſpent as much time in dreſſing her Soul to meet God, and as little as was poſſible in adorning her Body to the Eyes of Men, though always with a grave and decent neatneſs. She always retained a profound Reverence for the Name and Preſence of God, ſo that ſhe was always attentively devout, at Prayers and Sermons, to which ſhe brought all her Servants with her, that they might not ſtay loitering idly at home, or by the way; and her Eye and Example would awe the ruder youth into becoming Carriage, for which end ſhe would ſometimes riſe up and look about her, with good effect.

After publick Worſhip finiſhed, ſhe would retire for a conſiderable time to recollect, and pray over the Sermons, and after finiſhing what was her cuſtom on other days to doe. Beſides the Servants reading every one a Chapter, when my wearineſs would not allow me to repeat the Sermons, ſhe would deſire my Curate to read ſome good Book, and oft would ſhe do it her ſelf. She read in the Family the Lord's

Lord's Day the ſevennight before ſhe died good part of Dr. *Sherlock*'s Treatiſe of Death, and I muſt ſay, I remember not I ever heard Man or Woman exceed her in this kind: I confeſs with ſhame, I could not doe it ſo well; for tho' ſhe altered not a Syllable of the Author's words, her Reading might be called a Reading, and giving of the Senſe; for tho' ſhe read quick, ſhe did it ſo ſmoothly and diſtinctly, and would place the Emphaſis upon ſome word in every Sentence ſo intelligently, without any affected tone or vehement alteration of her Voice, that the change was ſcarce perceptible, (not ſo much as betwixt what we call *flat* and *ſharp* in Muſick,) and yet would ſtrangely facilitate the underſtanding of the Senſe to low Capacities, an infallible evidence of her clear underſtanding it herſelf.

After Family-Prayer, ſpending ſome little time more than on other nights, in committing her ſelf to God, ſhe went to Bed, and adding to her uſual Ejaculations Praiſes for the liberty of another Sabbath, Prayers for acceptance of the days Services, and pardon for the Iniquities of her holy things, ſhe went to reſt, and ſuch were every Week's Firſt-fruits.

On *Monday* Morning awaking with God, and having blown off the Aſhes which veil'd the Embers, kindled by the ardent Fervour of the preceding days Devotions, ſhe kindled them

them into an holy Flame, with which having offered up the daily Morning-Sacrifice, ſhe next brought her Peace-offerings for the whole Houſe of *Iſrael.* She had a very publick Spirit, and enlarged Heart, on which ſhe always bore the concerns of *Zion*, and preferred *Jeruſalem* above her chief Joy. She ſtretched out her craving hands over the World,(as you'll find her expreſs her ſelf,) that the mighty God who calleth the Earth from the riſing of the Sun, to the going down thereof, would *ſhine out of* Zion *the perfection of Beauty*, that he would pity them *who ſit in darkneſs, and the region and ſhadow of Death*; that he would deſtroy Satan's Kingdom, and ſet free thoſe who are in bondage to it; that he would exalt the Kingdom of his dear Son, till the little *Stone cut out of the Mountain without Hands, might become a great Mountain and fill the whole World, and all the corners of it might ſee the Salvation of God*; that he would effectually call out of *Babylon* his captivated People that yet are detained in it; that he would water abundantly with the fruitful Showers of his Grace all the Churches which his own Right-hand hath planted; and that he, with whom is plenty of *Spirit*, would pour it out abundantly, and furniſh himſelf with fit Inſtruments to carry on the work of his own Glory, and Salvation of Souls; that he would *give Paſtors after*

his

his own Heart, who might feed his People *with Knowledge and Underſtanding*; that they may be delivered from Ignorance, Error, Hereſie, and all Ungodlineſs; that they *may adorn the Goſpel with ſuch a Converſation as becomes it; that all over whom the Name of Chriſt is called might depart from Iniquity*. Beſeeching the Lord to pour out abundantly the true Spirit of the Goſpel on all who made profeſſion of it, with all its Operations and Graces; as a Spirit of Wiſdom, Knowledge, and the Fear of God, of Faith and Holineſs, Repentance, and univerſal unreſerved new Obedience, eſpecially as an healing Spirit of Unity and Peace, mutual Forbearance, true Chriſtian Charity, and Brotherly-Love, and as a mighty Spirit of Grace and Supplication, to obtain theſe Bleſſings for themſelves and one another, for the Churches of the neighbouring Nations round about, by name; that God would give them one Heart, and one way; that the nick-names of *Lutherans* and *Calviniſts* might be forgotten, and *Ephraim* and *Judah* might be one Stick in the Lord's Hand; eſpecially for the diſtreſſed Proteſtants of *France*; that God would turn his Anger from them, cauſe them to be pitied by their Brethren, and effectually relieved; that God would ſhew them why he contended with them, help them to repent of whatever had provoked him to ſo heavy diſpleaſure; that their

droſs

droſs being conſumed in the furnace of Affliction, he would chuſe them to himſelf, break the Iron Yoak from off their Necks, bound on ſo cloſe by the hand of proud and cruel perſecuting Tyranny; that being fitted for it, they might once more be intruſted with their Civil and Religious Liberties, and be gathered home from all the Countries into which they are ſcatter'd, to their own Land in Peace and Safety, and never forfeit it again.

But with more ardent Zeal, if more be poſſible, did ſhe pray for the Peace of our own *Jeruſalem*, and wreſtle with God to render theſe Nations fit for Mercy; for though ſhe had a grateful ſenſe of vouchſafed Deliverances, yet when hopes were gayeſt, and affairs moſt promiſing, ſhe was full of Fears and Expectations of impending and approaching Judgments; and would often, yea, very often ſay, (for out of the abundance of her Heart her Mouth ſpake) 'That if we traced God's foot-'ſteps in the Scriptures, he muſt change his 'uſual methods, if he took not Vengeance of 'ſo provoking a Nation, which would not be 'healed; but in the midſt of ſo many changes, 'would not be changed from open Profane-'neſs, mutual Hatreds, and ſcorning and op-'poſing ſerious Holineſs, and ſolid Religion, 'and the power of Godlineſs. Good Lord avert from her ſurvivors what ſhe ſo reaſonably feared,

feared, and thou haſt freed her from the feeling of. *The Righteous are taken away from the Evil to come.* The reſt of this Day ſhe ſpent as others are deſcribed, and ſo the reſt till *Friday*, the Weekly memorial of our Saviour's Paſſion. On this, after ſome neceſſary Family Affairs diſpatch'd, ſhe conſtantly retired, and ſpent it alone in religious Faſting: *The Houſe of* Levy *apart, and their Wives apart,* Zach. xij. 13. And remembring who had blamed, exacting all their labours on a faſting Day, *Iſa.* lviij. 3. ſhe gave her Maids that day to work for themſelves, to read, or ſpend more time in Prayer, if they had hearts to doe it. And if ſhe foreſaw any unavoidable diverſion, as being from home, or Strangers to come to us, ſhe would prudently prevent the loſs of that Day, by chuſing one before, which might afford her the beſt vacancy. And though I confeſs ſhe uſually ſet but one day in a week apart, when I was at home, I have been, ſince her death, informed, both by thoſe in my Family, and by her Diary, that in my abſence ſhe ſpent two, three, yea and more days in a week ſo. I add no more concerning her Week, but her awakened remembring on the laſt day of it, the approaching Sabbath, and ſolemn preparing to meet the Lord of the Day, on that day of our Lord, whoſe preſence I comfortably believe ſhe now enjoys, in a continual Sabbath

bath, everlaſting Reſt. And this is the ſecond Edition of her Life's Epitome, how ſhe ſpent every Week.

SECT. VIII.

How ſhe ſpent a Year.

I Next proceed to give account how ſhe us'd to ſpend a Year, in the larger Revolution whereof there occurred many things, which fell not within the narrower compaſs of a Day or Week; nor all preciſely into that circle, (taken ſtrictly and with rigour) yet are fairly reducible to that Head.

Many of her Years, which conſiſted of ſuch Days and Weeks as above deſcribed, being fill'd up with her prudent, holy, ſubmiſſive Deportment under, and godly Improvement ſhe made, of ſuch Circumſtances and Conditions of Life, as theſe that follow, many yearly, at leaſt often.

1. Her moſt endearing Affections, and obliging Obſervance, as a Wife, to my ſelf.
2. Her Lyings-in in Child-bearing.
3. The Baptizing of our Children.
4. Care and Methods of their Education.
5. Monthly Sacraments.
6. Of her Writings.
7. Diſcreet Management of Family.

8. Viſitations by Sickneſs on our ſelves, or Children, and ſome of their Deaths.

9. Renewed aſſaults of her Enemy, by Temptation.

10. A Catalogue of her Friends ſhe uſed to pray for.

11. { Some trying troubles on the Nation, on Friends, or Family. / Signal Deliverances from Dangers.

12. Going to *Tunbridge-Wells*.

13. { Keeping our Wedding-Day. / Entertainments of Friends.

14. { Marriage of our onely Daughter. / Her death in Child-bed the ſame Year, yet leaving a Son.

15. Acts, and kinds of her great Charity.

16. Care to advance God's Glory, and Salvation of others.

17. Several Graces in which ſhe was moſt eminent.

18. Her Character.

All which, If I ſhould purſue, not in an hiſtorical Narrative of them, (that's neither my deſign nor buſineſs) but in her glorifying God in them, and making a ſpiritual Improvement and Advantage of them, and to teach others how to doe the like, I might write a Volume of them, from the wiſe, pertinent, and holy Memoirs her Pen hath left me, and my own obſervation and memory would ſupply me with. My

My greateſt labour therefore here will be to contract, and I muſt leave out much of that which my own Judgment tells me (if my Affection do not greatly bribe and flatter me) might not only be paſſable, but very exemplary and uſefull.

I might have added more particulars, and ſet them in better order, and not blended, ſo promicuouſly together, Heavenly and Earthly, Spiritual and Secular Concerns. But it matters not, they both come within the compaſs of my deſign, to ſhew how good ſhe was in all relations and conditions; ſhe was *Mary* and *Martha* both unto perfection, and acted *Martha*'s part with *Mary*'s Spirit.

SECT. IX.

Her Character as a Wife.

I Should be too ungratefull to her Memory, ſhould I not begin with the endearing Affections, and obliging Obſervance ſhe always paid me as an Husband; on which Subject it is impoſſible to exceed, or Hyperbolize, though Love ſhould render ſo dull a Pen Eloquent, (if that be not an impoſſible ſuppoſition.)

Our mutual compellation was always, my Dear, not a word of coarſe, or empty Com-

pliment, but the ſincere interpretation of the Language of our Hearts.

All my concerns were nearer to her than thoſe which were immediately her own; were I in any ſort afflicted, ſhe would with Paſſion wiſh ſhe could exempt me from it, by bearing it her ſelf. Whatever toucht my Reputation, Peace, or Saftety, toucht her in the moſt ſenſible and tender part: I could give two moſt trying Inſtances of Envy and Malice, but I lay my Finger on both thoſe Sores, that it may appear (bleſſed be God's Grace) I am guided by a better Spirit than to revive the memory of what we both ſo heartily forgave, and ſo oft and earneſtly, jointly and ſeverally, have begged of God both to forget and pardon unto thoſe, who by their preſent Paſſions were hurried ſo far, as to afford us the tryal and exerciſe of Chriſtian Fortitude and Patience; and ſo meek, yea, generous a Charity, as I would not ſtand in need of from any Man, for all the World.

On both theſe occaſions, how did ſhe comfort me, how did ſhe counſel me to commit my innocent Cauſe to God; aſſuring me he would not fail to plead and defend it, and bring forth my Innocence as Light, and my Righteouſneſs (in thoſe particulars) as the Noon-day, telling me nothing could ever make her ſhrink or quail, but guilt of which, bleſſed be God, we comfortably knew there was not the leaſt Spark to raiſe that Blaſting Smoak. How

How did ſhe pray to God! (for ſhe knew the Caſe would bear Appeals to him.) How did ſhe write to, and ſollicite Men! How did ſhe walk, and ride, and repeat long Journeys beyond her Strength! Had not her Affections been both more ſtrong and ſwift than Legs, or Horſe, or Coach; and when a Gentleman had treated her leſs obligingly than by a meſſuage ſent from himſelf, he had incouraged her to hope for, by her meekneſs of Wiſdom, by her calm Replies, and by a convincing, prudent Letter which ſhe wrote him, ſhe obtained this acknowledgment from him, *That ſhe was a very good, yea, excellent Chriſtian*; but no more of theſe matters, let them be buried in her Grave, they'll not diſturb her Reſt, and I heartily pray, that when ſhe ſhall riſe to Glory, they may riſe to no Man's Shame. *Amen, Amen.*

Next to the things of God, my Company was the delight and ſatisfaction of her Life, and when I went from home, ſhe would importune my ſpeedieſt return, and if ſhe had any Friend to viſit, ſhe would take the opportunity of my abſence, that ſhe might not be from me when at home; and if any Family affairs gave more trouble and buſtle, ſhe would not fail to have them finiſhed whilſt I was abroad, that there might be no moleſting puther or noiſe in my Sight and Hearing; and as ſhe often told me, next to the pleaſing God, her

greateſt Care was, that I might never be diſpleaſed.

If paſſing the love of Women be a ſuperlative Expreſſion, hers was more than ſo, paſſing the love of moſt Women, that there was not a Man on Earth I had cauſe to envy as happier than my ſelf, in that reſpect: She was a Wife according to my own Heart, and even exceeded the Character of ſuch an one, as with moſt earneſt Prayers I begged of God to vouchſafe to me, when I was inclined to enter on the Marriage State. In this God did *abundantly* for me, *beyond what I could aſk or think*, and, as a good Friend who came to comfort me ſince I loſt her, was pleaſed to phraſe it, alluding to the Expreſſion, *Ezek.* 20. 6. Of God's giving the Land of *Canaan* to his People. God had *ſpied out* a Wife for me, and as we have ſome hundred times bleſt God for ſingling us out from all other Perſons in the World, to be joined in that moſt near Relation, ſo I repeat thoſe Praiſes with profoundeſt Gratitude, from the bottom of a moſt humble Heart.

She would often come into my Study to me, and when I have asked her what ſhe would have, ſhe would reply, 'Nothing, *My* 'Dear, but to ask thee how thou doſt, and ſee 'if thou wanteſt any thing; and then with an 'endearing Smile would ſay, Doſt thou love 'me? to which when I replied, Moſt dearly;

I know

'I know it abundantly, would ſhe anſwer, to 'my Comfort, but I love to hear thee tell me 'ſo. And once when I was adding the reaſons of my Love, and began firſt for Conſcience, ſhe ſtopt me e'er I could proceed, as ſhe was very quick: 'Ah my Dear, I allow Con-'ſcience to be an excellent Principle in all we 'doe, but like it worſt in Conjugal Affection. 'I would have thee love me, not becauſe thou 'muſt, but becauſe thou wilt, not as a duty, 'but delight, we are prone to reluctate againſt 'what's impoſed, but take Pleaſure in what we 'chuſe; ſo innocently witty would ſhe be. They that have ſuch Wives will eaſily pardon my fondneſs in this ſhort Paragraph, and that all may doe it, I wiſh that no Man living had a worſe; but I'll not offend the moſt ſowre, or moſt ſqueemiſh, in like kind for the future.

As ſhe was all the beſt of Wives could be in time of Health, ſo if God ſent Sickneſs, more than is credible to any but Eye-witneſſes.

It once pleaſed God to viſit us with Sickneſs both together, ſhe was taken firſt, my ſelf in few days after, and both ſo ill, our death was expected by our ſelves and others; but God was pleaſed to ſpare us longer. I recovered firſt, and when I could leave my Bed, and creep into her Chamber, the ſight of me was like Life from the Dead. She hath oft told me, ſhe could not

expreſs what alteration it made in her, the joy ſo revived her Spirits, it helped to cure her.

There's not a Sickneſs nor imminent danger I eſcaped all the time we lived together, which ſhe hath not recorded with moſt ardent Prayers, and ſignal Inſtances of God's gracious Anſwers of them, and moſt lively Praiſes, which might thaw a Heart of Ice into ſtreams of devouteſt Thankfulneſs; which even the fear of being prolix, can ſcarce reſtrain me from tranſcribing, but I will confine my ſelf to one out of very many.

'*November* 30. 1675. being *Saturday* my 'Dear Husband came from *London*, and not 'well with a Cold. The Lord's Day following 'he Preached both parts of the Day. *Monday* 'he took *Ruffi*'s Pills, he grew very ill with his 'Cold, which was accompanied with a Fe- 'ver, and a Pleuriſie. *Tueſday* Morning very 'early, I ſent for Dr. *Tardly*, and Dr. *Godfrey*. 'On the *Wedneſday* I ſent to *London* for Dr. '*Walter Needham*. My Dear Husband having 'Pains in his Side, was, by the appointment of 'his Phyſicians let-Blood three times.

'After his third Bleeding, he had a very ſick 'Night, but not ſenſible of his Illneſs; for when 'I asked him how he did, he ſaid, pretty well, 'though to my apprehenſion he was very ill. 'He groan'd all Night, and very reſtleſs: when I raiſed

'I raiſed him in his Bed, to take ſomething to 'refreſh him, he had tremblings, and a fum-'bling in his Speech, and ſometimes ſpeak inco-'herently, which made me fear he was a 'little delirous; theſe bad Symptoms gave me 'the fear of the ſudden approach of Death. 'I again ſent for Dr. *Needham*, who lovingly 'came again to us: Theſe Colds, with Fe-'vers, were then the Epidemical Diſeaſe both 'of City and Country, of which many died, 'by which diſtemper my Dear Husband was 'brought even to the Mouth of the Grave, from 'which God mercifully retrieved, and gave 'me him again. Thus far the Hiſtory of my Sickneſs, by her Pen, to which before I tranſcribe the Devotial Part, I muſt add from my own Memory to the Praiſe of God's Grace and Patience.

The third time of my Bleeding, was by my own peremptory Reſolution, which I hardly obtained the other Phyſicians conſent to, it being the night before Dr. *Needham* came the ſecond time, but God, whoſe Mercy put it into my Mind, inclined them to conſent to the Arguments I uſed for it, which were theſe, I told them my Pain continued in my Side, my Water as high and thick as ever, my Heat alſo, and dryneſs of my Mouth; I raiſed purulent and bloody Matter, and I bled at Noſe, and urged, that Nature indicated thereby, what muſt

muſt relieve, and riſing up in my Bed, I ſtretched out my left Arm, and humbly committing my ſelf and the Succeſs to God, ſaid, I would Bleed again. The Phyſicians then conſented, and proceeded to the Operation, and opening a Vein in my Left Arm, the Blood ſprang out ſo abundantly, that they drew at leaſt ten Ounces. After the cloſing the Orifice, being laid down again, *My Deareſt Dear*, who had been all my Sickneſs my tendereſt Nurſe, my wakefull Watcher, and all, yea, more than could be wiſhed, or expected, or poſſibly performed, without a ſpring of ſo ſtrong and endearing Affection, to give and guide the Motion, became my Chaplain, if I may have leave to uſe ſuch an Expreſſion; and before the Symptoms ſhe hath mentioned arrived at their height, kneeled down by my Bed-ſide, and wreſtled with God in Prayer, with ſuch ſpiritual Fervency, and expreſſed herſelf ſo appoſitely, ſo pertinently, ſo ſuitably, and with ſuch holy Ardour poured out her Soul to God, as I never knew exceeded, if equalled, by the ableſt Chriſtian, or Miniſter, in all my Life. Surely if ever the promiſe of pouring out a Spirit of Grace and Supplication was ſignally made good, it was then made good to her, and the effects of it to me; for as ſhe was a true Daughter of *Abraham*, an *Iſraeliteſs* indeed, ſhe roſe from her Knees a Female *Iſrael*; ſhe prevailed

prevailed with God, I fell into ſo great a Sweat as was ſcarce ever known; and though the Night was full of the Symptoms ſhe names, which ſo afflicted, and affrighted her, yet ſhe retained her Preſence of Mind to aſſiſt me with holieſt Words, and kindeſt Deeds: In the Morning Symptoms abated, and when Dr. *Needham* came, and had felt my Pulſe, He told me he came directly from Dr. *Willis*, who dyed that day at Eleven a Clock of my Diſeaſe; but added, with a Smile, he would not have told me ſo but that my danger was paſt; and ſaid, That under God, my laſt night's Bleeding and Sweating ſaved my Life, without which, humanely ſpeaking, I could not have eſcaped; bleſſed be God, who put that Reſolution into my Mind, and heard her earneſt Prayers.

Now to return to her Pious gratefull Words.

'I deſire to bleſs God for every Circumſtance 'of his Mercy in my Dear Husband's Sickneſs. 'The helps and love of Friends, the uſe of 'Phyſick, with other means, the conſtant and 'frequent Viſits of Neighbour-Miniſters, their 'Prayers for us, and of many other Friends, 'and good People in our behalf, to which I 'aſcribe a great ſhare of indulgent Mercy in 'ſparing to me a little longer, my Dear Huſ-'band. God did not caſt out the Prayer of the 'Afflicted, but in my Diſtreſs, when I cryed unto

'unto him, he graciouſly inclined his Ear unto 'me, and helped me.

'Good Lord enable me with my yet conti-'nued Mercy, mutually to acknowledge thy 'Kindneſs, and by an exemplary holy Life, to de-'clare thy great Goodneſs to us; *Building up each 'other in our moſt Holy Faith, as Heirs together 'of the Grace of Life:* And this Mercy where-'with thou yet intruſts me, Lord help me more 'to improve to my Spiritual Advantage, and 'continue him to length of Days, with the a-'bundant Gifts and Graces of thy Holy Spirit, 'a choice and ſignal Inſtrument of thy Glory.

'I bleſs thee for thy ſupporting Mercy in my 'Relative Duty, in my many ſorrowfull Nights 'and Watchings; that when my Sleep de-'parted from me, I ſtill might make my 'Addreſſes to thee, who never ſlumbereſt, nor 'ſleepeſt; for thou always ſeeſt the afflictions 'of thy People, and knoweſt their Sorrows, 'and wilt not deſpiſe them that ſeek thee; 'thou haſt reſtored Comfort to me, and to my 'Mourners, praiſed be thy Mercy.

'Tis hard to paſs-by her tenderneſs to me, of ſo recent Date as my laſt Year's Viſitation, which held me ſo many Months, and brought me ſo low, and at length ſettled in my Right-hand, with ſuch ſwelling and lameneſs, as took away its uſe, and under God, I owe the recovery of it to her Skill, and Pains, and Kindneſs,

by

by her frequent bathing, fomenting, and annointing of it, and preparing other, both inward and outward Medicines, ſo far to uſe my Pen, to pay this ſmall tribute to her happy Memory.

SECT. X.

Of her Lyings-Inn, in Child-bearing.

GOD was pleaſed to give her ſtrength to go out her full time of eleven Children; ſix Sons, and five Daughters, beſides ſome abortive, or untimely Births. And if ever Children were Baptized in their Mothers Belly, (excuſe the Expreſſion) doubtleſs hers were ſo; I mean ſolemnly Conſecrated to God, with fervent, frequent Prayers, and waſh'd in a *Jordan* of her Tears, who bore them as truly in her Heart as Womb.

I find all their Births recorded, with moſt ſavory and devout Reflections, tho' ſome with more Enlargement, as attended with more ſignal Circumſtances: I might tranſcribe them all, that the ſweet Spirit of Praiſe, which breaths ſo fragrantly in every of them, might kindle and excite the like Temper in others, no Incenſe being more gratefull to the Noſtrils of that God

God, who saith, *He that offereth Praise, glorifieth me*; but I must contract.

'The twelfth of *July*, 1651, God mercifully Deliver'd me of my first Child.

'In 1652, I being big with-Child, had an 'high Fever, and was after a great and very hot 'fit delivered of a Daughter, *Aug.* 29. Being 'Lord's Day, between four and five in the Mor-'ning, my Fever turned to an Ague, and 'held me ten Weeks, and brought me very 'low, yet God in his Mercy graciously spared 'me, and restored my Health, I bless him for it.

'*Feb.* 5. 54. God delivered me of a third 'Child, our first Son.

'God gave me a fourth Deliverance of a 'Daughter, still-born, *Dec.* 23. 55. I went my 'full time, and might have been ever big: Blessed 'be God that spared his unworthy Creature.

'God gave me a gracious Deliverance of a 'fifth, a Son; *May* 15. 57.

'God gave me a Mercifull Deliverance of a 'sixth Child, a Daughter; *June* 8. 58.

'After a long, and hard Labour, continued 'three days, and three nights in great Extre-'mity, all about me despairing of Life.

'God mercifully Delivered me of a seventh 'Child, a Son; *October* 22. 59. which Mer-'cy much affected my Dear Husband, and for 'which my Deliverance I most humbly Bless 'God. I confess I never knew to what degree

I loved

I loved her till that time, and never experienced ſuch Raptures of Joy and Thankfullneſs, for any worldly Matter, as on that occaſion; the Impreſſion of which was ſo deep, that the remembrance of it hath a pleaſing reliſh, even to this Day.

'God gave me a gracious Deliverance of an 'eighth Child, a Son, ſtill-born, after an hard 'Labour; *December* the 11. 1660.

'In this Lying-in I fell into Melancholy, 'which much diſturbed me with Vapours, and 'was very ill. It pleaſed God to ſuffer my old 'Enemy very impetuouſly to aſſault me, *&c.* But more of this when I touch the return of her Temptation.

'God gave me Deliverance of a ninth 'Child, a Son; *October* 9. 1662.

'God graciouſly gave me a ſpeedy, and ſafe 'Deliverance of a tenth Child, a Daughter; '*November* 14. 63. Of this Child more here-'after.

'God gave me a mercifull Deliverance in a 'difficult and hard Labour, my eleventh, and 'laſt Child, a Son ſtill-born; *May* the firſt, 1665.

'Lord, I bleſs thee for my manifold Deli-'verances in theſe, and all my ſtraits. I be-'ſeech thee inable me to render unto thee ſui-'table returns of Praiſes and Thankſgivings.

'Three of my Children were ſtill-born,

'which

'which, with the reſt the Lord hath been 'pleaſed to take out of this Life, I humbly 'hope, and do believe, are now happy in Hea-'ven, enjoying God to all Eternity.

SECT. XI.

Of the Baptizing our Children.

'THoſe of my Children whom God was 'pleaſed to admit by Baptiſm into his vi-'ſible Church on Earth, I can truly declare, 'and that without Hypocriſie, whatever may 'be my cenſure, that notwithſtanding my pre-'ſent weakneſs in Childbed, I made it my 'Practice to importune God for a Bleſſing up-'on his own Ordinance, fitting my ſelf for thoſe 'Addreſſes as I thought moſt ſuitable to Pray-'er, by getting up out of my Bed; which I 'made haſte to doe, as ſoon as the Company 'which went to Church with my Child, 'had quitted my Chamber, which was al-'ways, and moſt to my Satisfaction, on the 'Lord's Day. Lord this is for my Comfort, and 'for which Practice I humbly bleſs thee, and 'for the liberty of all thy Holy Ordinances, 'and Priviledges by them.

And bleſſed be that God, who ſtyles himſelf a God hearing Prayer, that he ſuffered not his

Face

Face to be ſought in vain, for all the Children who lived to any years of Knowledge, gave very comfortable Evidences of their living up to their Baptiſmal Covenant, as ſhall be accounted for when their Deaths are ſpoken of.

And upon this occaſion of ſpeaking of Baptiſm, it brings to my mind, (what I hope I may without Prejudice relate, to ſhew how impartially I write of her,) what I have heard her argue concerning the uſe of the Croſs, very modeſtly and prudently; ſhe had indeed no Bigotry for the outward appendages of Religious Worſhip, yea, was fearfull many loſt much of the Subſtance, by being over-fond of the Shadow. Yet would ſhe not run into the contrary Extream, and ſhe would ſay, ſhe wondred ſo many good People took offence at the ſign of the Croſs; for ſaid ſhe, though I know the Papiſts ſuperſtitiouſly abuſe it, and I fear ſome put more ſtreſs on it than they ſhould, or is deſigned, or required by our Church; yet their abuſe of it ſhould not prejudice the uſe of it, as rightly underſtood; which, ſaid ſhe, I take not to be intended as any part of the Sacrament, nor to effect, or produce any thing in the Child which it would want without it, but to be a Memorial of our Saviour's Paſſion, and the Shame, and Pains he bore for us, and whatever may put us in mind of theſe, methinks ſhould not be hardly thought on.

I ſhould be partial here, ſhould I forbear to add her declared diſſatisfaction at the impoſing the whole charge in the Adminiſtration of Baptiſm on the Suſceptors, without including jointly, at leaſt one of the Parents, for which, with other Reaſons, ſhe would rarely undertake the office of a God-mother, and when ſhe did, own'd it as a Bond upon her Conſcience, to be ſtrictly diſcharged.

SECT. XII.

Her Care of the Education of her Children.

NExt to their Baptiſm, properly follows her Prudent, Pious Care in the Education of her Children, that they might want no Accompliſhments in this World, ſhe could aſſiſt their attainment of; but eſpecially to train them up in the true and early knowledge of Religion, and Nurture, and Fear of God.

And here I might write a Treatiſe larger than the whole Book, without borrowing from any, but only her Pen and Practice.

She conſidered Children as the nurſery of Families, the Church, and Nation; and that Errors in their Education were hardly Corrected ever after; therefore ſhe improved her utmoſt Diligence and Wiſdom to teach them whilſt young,

young, the way in which they ſhould walk, that when they were old they might not depart from it.

She accounted it not only an Indiſpenſable Duty to be done, but an high Honour to be intruſted by God, with the care of bringing up a Child for him; and ſhe did not more truly travail in pain of them to *bring them forth*, than ſhe did to *bring them up*, that Chriſt might be formed in them.

Without Vanity, ſhe was as compleatly qualified for this Performance as was poſſible to be deſired or wiſhed; ſhe was Miſtreſs of her Needle to that degree, that ſhe would blame herſelf that ſhe had ſpent ſo much time and induſtry, to attain it in Worſted, Silk, and fineſt Thread for Poynt; none exceeded her, though they earned their Living by it.

And for Houſhould-Imployment, all that knew her, wondred ſhe could ſo ſoon attain ſuch univerſal Dexterity, and accompliſhed Skill in Country Affairs, being bred, and living moſt of her time in the City; but ſhe being of very quick natural Parts, and cloſe application of Mind to Buſineſs, ſoon made herſelf Miſtreſs of whatever ſhe ſet herſelf to, not only in what ſtrictly concerned her Family-Inſpection, to direct, and inſtruct her Maids, in Cookery, Brewing, Baking, Dairy, ordering Linen, in which her neatneſs was curious,

even to Exceſs, and the like: But in Phyſick, Chirurgery, to aſſiſt the Neighbours of the Pariſh, and ſome Miles about, which ſhe performed Skillfully, Readily, and with great Succeſs, as they acknowledge by their grief for her loſs, and the Furniture of her Cloſet ſtill will witneſs, which ſhe left furniſhed better than many Country Shops; and alſo in Preſerving, making all ſorts of Engliſh Wines, Gooſeberry, Curran, Cowſlip, Quince, *&c.* and whatever elſe was curious, to entertain, and pleaſe her Friends of higher Rank, to whoſe Teſtimony I appeal, whether this is not leſs than might be truly ſaid; and yet her Wiſdom (the true Wiſdom of preferring Religion above all theſe) remained with her; and all ſhe knew, ſhe was ambitious to infuſe, and to tranſmit unto her Daughters, who did not abuſe her Hopes, nor ſhame their Teacher.

I ſhall not inſiſt on her Prudent Methods to accompliſh them in the affairs of this Life, my Buſineſs being to make good Chriſtians, not good Houſe-wives, by her Example.

Her firſt Care was, to keep their Minds uncorrupted by Vanity or Pride, therefore kept them at home, not to ſave Charges, but avoid Inconveniences; and therefore that they might not want what ſhe could not perform, entertained a French Dancing-Maſter in the Houſe, and had a Writing, and Singing-Maſter come to them at fit Seaſons. How

How much, and how well they performed by their Needles, by the help of a well qualified Servant, but chiefly by their Mothers guidance, who taught both them and her, I wave the recounting of; becauſe if it ſeemed not incredible, I own it would be Impertinent, and it may be cenſured as Vanity.

But all this was by-Buſineſs, comparatively, her Work and Buſineſs was to cultivate their Minds, improve their Intellectuals, to ſeaſon their tender Hearts with a due Senſe of Religion, that they might be glorious within, ſhe having no deſire ſo Pathetick, no Joy ſo great, as to ſee *her Children walking in the Truth*, and in the Love and Practice of Serious Holineſs.

To promote, and forward this, ſhe taught them to Read as ſoon as they could pronounce their Letters, yea, before they could ſpeak plain, and ſowed the Seed of early Pious Knowledge in their tender Minds, by a plain, familiar Catechiſm, ſuited to their Capacity, whilſt very young, which I find among her Papers, that ſerious things might have the firſt Poſſeſſion of their Hearts; and would ſtrictly charge the Servants not to tell them fooliſh Stories, or teach them idle Songs, which might tincture their Fancies with vain or hurtfull Imaginations, and choak the good Seed of Pious Inſtruction, or draw them from it.

When they had attained the firſt, and ſmalleſt Senſe of God, ſhe would cauſe them to kneel down, and lift up their little Hands and Eyes to Heaven, (thoſe humble Geſtures being the ſilent Language of Natural Religion,)then would ſhe dictate to them ſuch eaſie words of Prayer, as were moſt level to their budding Reaſon: And when they arrived at four or five years old, ſhe would teach them ſomewhat a larger Prayer, and cauſe them to go by themſelves, till they were accuſtomed to doe it of their own accord; and as they grew up, gave them directions concerning Prayer; of which I find a Treatiſe, which I would have called an excellent one, had it not been hers, ſo nearly Related to me; of which, more e'er long.

When they could read tolerably well, ſhe cauſed them to get by Heart choice Sentences of Scripture, then whole Pſalms, and Chapters, which ſhe oft called them to repeat, and gave them ſmall pecuniary Rewards to encourage them, and that they might have ſomewhat of their own to give to the Poor; and when ſhe gave Farthings or Victuals to travelling People at the Door, ſhe would cauſe a Child to give it to them, to accuſtome them to be Charitable: And in this Pious, Maternal Care did ſhe ſpend good part of every day, which ſhould not have been omitted, when I gave account how ſhe ſpent a Day and Week.

When

When they had learned the Church-Catechiſm, ſhe would have them anſwer publickly, that the meaner ſort might be aſhamed not to ſend their Children, and the poor Children might be quickned, and encouraged by their Example and Company.

And having obſerved that many would read commendably in the Bible, where the Sentences are ſhorter, and the diſtinction of the Verſes, and frequent uſe, much helped them, who could ſcarce doe it intelligibly in other Books, where the Periods are longer, and not ſo well diſtinguiſhed: She would give them other Books, and often hear them read them, and would make a prudent choice of Books of Inſtruction, and Devotion, and ſometimes uſefull Hiſtories; as the Book of Martyrs, and Abbreviations of our Engliſh Chronicles, and Lives of Holy, Exemplary Perſons, eſpecially of thoſe who were ſo while Young, that ſhe might doe ſeveral things at once; both perfect their Reading, and inform their Judgments, and inflame their Affections to an imitation of their early Piety.

She was alſo very Circumſpect, not only to keep their Morals untainted from Pride, Immodeſty, Lying, Contempt of, or deriding others, for their natural Infirmities, telling Tales, or cauſing Debate, or Anger, and the like, ſhewing them the evil of thoſe Courſes; but

alſo of their Geſtures and Carriage, that they might contract no indecent Habitudes, or uncomely Poſtures, which might expoſe them to Contempt; but above all of this kind, preſſing them to Cleanlineſs, and Neatneſs; intimating that it was a ſign and evidence in ſome meaſure, of inward Purity, and would often tell them, that *though all neat People were not good, yet, almoſt all good People were neat*, and that ſhe had rather ſee *an Hole* in their Cloaths, than *a Spot* upon them.

I paſs by her Diligence in Teaching them whetever might fit them for all Family-Imployments, in Paſtry, and Seaſoning, of which her Friends were uſe to ſay, her Hand was never out, cauſing them to tranſcribe her beſt Receipts for things which were curious, but eſpecially for Medicines, with Directions how to uſe them, that if God had ſpared their Lives, they might have been as uſefull in their Generation, as God vouchſafed her the Honour to be in hers.

But I muſt by an inforced Brevity deny my ſelf the pleaſure of recording more, leſt by a ſeeming Prolixity I diſpleaſe others, and haſten to finiſh this Section with tranſcribing what her dear Pen had prepared for her Children many years ago, and I never ſaw till I was bereaved of her.

'For

'For my Dear Children, Mrs. *Margaret*, 'and Mrs. *Elizabeth Walker*; A Collection of 'Scriptures, ſome to excite, and move to, *&c.* Then follows many Heads, under which they are ranked; but becauſe the order is changed in the Book it ſelf, I ſhall rather touch the order in which they are at large ſet down. Then ſhe concludes (what I may call the Title-Page) with theſe words, Directed to each of them ſingularly.

'All which to the Glory of God I humbly 'beg may be to your Souls Advantage; ſo 'Prays with moſt earneſt Requeſt to God for 'thee, thy Ever Loving, whilſt Living Mo-'ther, *Elizabeth Walker*.

The firſt ſhe begins with, bears this Title,

'It is the Duty of Chriſtians to pray ferven-'ly and frequently, with Faith, with Humi-'lity, with Sincerity, with Conſtancy, with 'Watchfulneſs, in the Spirit, with warmth and 'Life.

Then ſhe begins with a deſcription of Prayer, what it is, both as a means of Worſhip, whereby we honour, and give Glory to God, and a means of Grace, whereby we obtain Mercy and Help from him, and ſubjoins in ſeven large Pages whatever ſhe conceived Expedient and uſefull for its anſwering both thoſe ends; all which ſhe confirms with moſt appoſite and proper Scriptures, and Examples. I thought to

to have abbreviated it here, but when I went about it, I could not find one Line to be omitted, as uſeleſs, or that might well be ſpared, therefore muſt wholly paſs it by, or add it intirely in the Appendix, amongſt ſome other Papers of hers.

The ſecond Head is this. 'It is the duty of 'thoſe whom God bleſſeth with the good things 'of this Life, to ſupply the neceſſities of thoſe 'who want them, which God's Word, as our 'Rule, abundantly expreſſeth; or, a Collection 'of Scriptures to excite to a liberal Diſtribution 'to the Neceſſity of the Poor; for with ſuch 'Sacrifices God is well pleaſed.

Then ſhe adds three Pages of ſuch Scriptures Judiciouſly choſen.

'The third Head; Divers Scriptures which 'exhort to Meekneſs of Spirit: This contains ſix Pages.

Then follows this ſingle Page without Title, which I ſhall tranſcribe with my Pen, becauſe ſhe did it ſo ſignally in her Practice, that it contains her Picture to the Life, and was to teach her Daughters what they ſhould be.

'Prov. 12. 4. *A Vertuous Woman is a Crown 'to her Huſband; but ſhe that maketh aſhamed, 'is as Rottenneſs to his Bones.*

'Prov. 31. 17. *She looketh well to the ways 'of her Houſhold, and eateth not the Bread of 'Idleneſs.* 'She

'*She ſtretcheth forth her Hands to the Poor,* '*yea, ſhe reacheth forth her Hands to the needy.*

'*She riſeth alſo while it is yet Night, and gi-* '*veth Meat to her Houſhold.*

'Col. 3. 18. *Wives Submit your ſelves to your* '*own Huſbands, as is fit in the Lord.*

'Eph. 5. 22. *Wives ſubmit your ſelves unto* '*your own Huſbands as unto the Lord; and the* '*Wife ſee that ſhe Reverence her Huſband.*

'1 *Pet.* 3. 1.--6. and ver. 3, 4, *Likewiſe,* '*ye Wives be in Subjection to your own Huſbands;* '*even as* Sarah *obeyed* Abraham, *calling him* '*Lord.*

'*Let not your adorning be platting of the Hair,* '*wearing of Gold, or putting on of Apparel: But* '*let it be the hidden Man of the Heart, in that* '*which is not corruptible; even the Ornament of a* '*meek, and quiet Spirit, which in the Sight of* '*God is of great Price.* Good Lord grant me 'this, with all the other Graces of thy Holy 'Spirit. *Amen, Amen, Amen.*

This laſt named Scripture was the Glaſs which ſhe always dreſt herſelf by, with exemplary, modeſt Decency, as became a grave, and holy Matron, and a Miniſter's Wife, as ſhe would often urge as one reaſon of the plainneſs of her garb, which was never ſordid, or negligent, though always in Black, never appeared abroad in any other Colour, ſo much as to a Knot or Ribbon: I with great Thankfulneſs acknowledge

ledge ſhe was my Crown and Glory, and the Heart of her Husband did ſafely truſt in her.

The fourth Head which ſhe Collected out of the Scriptures for her Childrens uſe, is, 'The 'Threatnings in God's Word he hath denounc'd 'againſt Sinners, to keep your Hearts in an 'awfull Fear, that you neglect not God; re-'membring that as he has, and was, ſo he ſtill 'is and will be Juſt, in the Puniſhment of the 'Breach of his moſt Holy, and Righteous Com-'mands, *in obſerving of which, there is great 'Rewards. If his Wrath be kindled but a little, 'who can abide it; but who knows the Power of 'it*? How then ſhall we *be able to dwell with 'Everlaſting Burnings*, and devouring Fire? '*Stand in Awe therefore, and Sin not.*

Then follow no leſs than forty nine Pages cloſely written, of God's ſevere Threatnings againſt Sin and Sinners in general, and the particular kinds of Sin, all exactly cited, as to the Book, Chapter, and Verſe. Oh, how richly did the Word of God dwell in her! How did ſhe Meditate in it Day and Night! That ſhe could ſo readily turn to almoſt any place, only by her own Memory and Obſervation; for ſhe would ſometimes, though ſeldom, come to me into my Study, and ſay, *Pray, My Dear, tell me where are ſuch Words* (repeating them) *for I know not how to find them by a Concordance, never having uſed one.*

'The

The fifth Head. 'The Promiſes for the 'Pardon of Sin, *the faithful Sayings of God,* 'worthy of all Acceptation. *Jeſus Chriſt came in-* 'to the World to Save Sinners, yea, the chief of 'Sinners; in him all the Promiſes are, yea, and in 'him. Amen.

Then ſhe begins with *Gen.* 3. 15. *He ſhall bruiſe thy Head*; a very comfortable Word to her who had ſo many Conflicts with the Old Serpent, her Enemy, as ſhe always called him. Then follows a choice Collection in ten Pages, which ſhe concludes with, *Rom.* 10. For the Scripture ſaith, *Whoſoever believeth in him, ſhall not be aſhamed.*

'The Sixth Head. The Promiſes to Perſe- 'verance in Grace: *God which begins a good* 'Work in the Hearts of his People, will perfect 'it; for he works all our Works in us, and for 'us, and to him be the Glory, who is the *Au-* 'thor and Finiſher, for we are kept by the Power 'of God through Faith unto Salvation.

Then follow twenty nine Pages of ſuch Promiſes.

The ſeventh Head. 'The Promiſes in Affli- 'ction for Support and Comfort. *God doth not* 'willingly grieve the Children of Men; there 'has no Temptation overtaken you, but ſuch as is 'common. But God in his Faithfulneſs *will not* 'ſuffer it to be above Strength, but will with the 'Temptation alſo make a way to eſcape; for he 'knows

'knows our Frame, whereof we are made, 'and *will not contend for Ever.* Then follow twenty one Pages of theſe Promiſes, upon *Habak.* 1. 12. '*Art not thou from Everlaſting,* '*O Lord, my God, my Holy one, we ſhall not dye.* She adds, Bleſſed be God for theſe Words, and all his bleſſed Promiſes, for which a Reaſon will appear afterwards, when ſhe ſhews what ſupport they yielded her in an hour of Temptation; in the cloſe ſhe directs her Words to her Children, for whoſe uſe chiefly ſhe had taken this Pains.

'*Having theſe great and precious Promiſes,* '*cleanſe your ſelves from all filthineſs of Fleſh, and* '*Spirit, perfecting Holineſs in the Fear of God.* '*For Godlineſs hath the Promiſes of this Life,* '*and of the Life to come;* therefore *ſeek firſt the* '*Kingdom of Heaven, and its Righteouſneſs,* '*and all theſe things ſhall be added unto you.* Then concludes thus:

'I intend not by this Collection of Promiſes, 'and Threatnings, tranſcrib'd out of Scripture, to 'take you off from the Hiſtorical, and precepto- 'ry part of God's word, to which as nothing is 'to be added, ſo nothing is to be diminiſh'd from 'it; but only to get Wine and Oil near-hand, 'theſe precious Cordials not far off, when moſt 'need of them; therefore I requeſt and charge 'your Conſcientious Reading all the Truths of 'God, revealed in your Bible, the Holy Scri- 'ptures. 'The

The eighth Head. 'An abbreviation of 'Faith and Chriſtian Principles, which '(ſaith ſhe) I have collected out of divers Au-'thors; with ſome things of my own concepti-'ons, as God helped my underſtanding. This contains eleven Pages, and is a very judicious, and uſefull, and methodicall diſcourſe; but becauſe ſhe diſtinguiſheth not between what was her own, and what ſhe collected from others, I tranſcribe nothing out of it. She concludes it thus, 'Theſe Truths I do, with the beſt of 'my judgment, aſſent to; and beſeech God to 'eſtabliſh my heart in the firm belief of his 'Word. Good Lord let my Faith be ſound, 'and ſaving alſo.

The ninth Head I may call a Body of Divinity; which ſhe gives no intimation whether it were collected from others, or of her own Compoſure, as ſhe did in what went before; and therefore I have reaſon to think it was her own.

It begins with a deſcription of God, as to his Eſſence, Perſons and Attributes, then proceeds to his works of Creation and Providence, *&c.* and proves, by appoſite Scriptures, all ſhe ſets down. 'Tis very methodical and clear, in 44 Pages. If I have any judgment, an able Divine need not be aſhamed to own it: and I think it would be no reproach to wiſh, That all could exceed it.

When

When ſhe hath ſpoken of Death and the Reſurrection, ſhe adds, 'Good Lord fit me 'for a dying hour: Bring me to it: In thy in-'finite Mercy be with me in it, and carry me 'through it.

And after three Pages, in which ſhe deſcribes the happy eſtate of the Saints in Heaven, and ends with theſe words; 'It is an 'eternal Happineſs, which is the crown of 'our crown. She concludes the whole with Prayer.

'Dear and bleſſed Lord, how unſearchable 'is thy Wiſdom, Goodneſs, and unſpeakable 'loving-kindneſs to poor Sinners! I beſeech 'thee take off my affections to the tranſient 'things of this World; and wean my Heart 'from the Love of this preſent Life; for at thy 'right hand are rivers of Pleaſures, and in thy 'Preſence fullneſs of Joy, which no mortal 'Eye hath ſeen, nor Ear heard; neither can it 'enter into the Heart of Man, what thou haſt 'prepared for thoſe that love thee: for which 'bleſſed eſtate and reſt, good Lord fit and pre-'pare me, thy poor and moſt unworthy crea-'ture: even ſo, come Lord Jeſus. *Amen*, '*Amen*.

The Tenth Head is marks of a regenerate Eſtate, by way of Queſtion or Examination, *Doſt thou*, &c. which ſhe ſhuts up with this Prayer, after three Pages;

'Bleſſed

'Bleſſed Lord, thou art good, and continu-
'ally doſt good unto thy People. I beſeech
'thee deliver me from a fluctuating and hesi-
'tating Mind, and help me, that I may, with
'full reſolution, and fixation of Soul, cleave
'unto thee; that no lord, beſides thee, may have
'Dominion or Rule over me; but that I may,
'with full purpoſe of Heart, chuſe thy Ser-
'vice; which may obviate all the Temptati-
'ons of this World, either in the good things
'or bad things of it, or any thing which would
'ſtand in competition with thee, to allure me,
'or deterr and ſcare me from thee: Thy Ser-
'vice is perfect freedom; Lord help me to
'make that good choice. *Amen.*

The laſt Head is a very large and devout Form of Prayer and Thankſgiving; that as ſhe had before, in the Theory, deſcribed Prayer, and given Directions how to render it acceptable to God, and prevalent with him; ſo ſhe might exemplifie thoſe Rules that her dear Children might be taught, both by *Rule* and *Example*, how to make their Addreſſes to the Throne of Grace, to honour God, and obtain *Mercy to help in time of need.*

I am ſenſible how long this Section, concerning her Care of her Childrens Education is; yet I might have eaſily made it twice as long; yea, 'twas hard to avoid ſo doing. I wiſh it may be exciting and uſefull to any Wo-

men, to ſtir them up to, and aſſiſt them in, the like diligence; that a Duty, the neglect of which is of ſo bad conſequence both to Parents and Children, yea, to the Church and Kingdom, may be more laid to heart, and wiſely and conſcientiouſly practiſed. *Amen.*

SECT. XIII.

Of Monthly Sacraments.

I Take the Liberty to call them ſo, becauſe that was the deſigned, ſtated return of them; though I confeſs, they were ſometimes deferred to five or ſix Weeks Revolution, becauſe our plain Country People in ſome more buſie times had not the Vacancy, from their urgent, preſſing Employments (as Harveſt) for Serious Preparation. She was a frequent, yea, conſtant Communicant; I remember but one Sacrament in all the Years we lived together, from which ſhe was abſent, and that was one of the *Eaſter*-Sacraments, when ſhe had Received the Lord's Day before.

She

She was always very Devout at the Celebration, and had an high Eſteem of that Office in the Liturgy, and her Preparation was always very Serious before; never omitted to ſpend one Day at leaſt, in Ritirement, to Faſt, and Pray, and examine herſelf, and humble her Soul before God, and moſt of the Week would be much alone, Reading the beſt Books of that Subject, of which ſhe had many; or Reading them in the Family to prepare the Servants, and would often prompt and exhort others not to turn their Backs upon that Holy Feaſt, to which God himſelf ſo lovingly Invited them; and yet withal, caution them, not to run to it Raſhly, and without Conſideration; that they might neither *Starve* themſelves by neglecting that Food of their Souls, nor *Surfeit* on it, for the want of thoſe Graces, upon the Exerciſe of which depends the Digeſtion of it, into wholſome and ſtrengthening Nouriſhment, and when ſhe came Home, ſhe would give Solemn Thanks, and beg of God to make her conſtant in the Covenant ſhe had ſo ſignally renewed with him.

SECT. XIV.

Of her Writings.

I Know not whether moſt to wonder at the quantity, or quality of her Writings; I find ſo many, and they all ſo wiſe and good, and the rather, becauſe her Pen was the only thing at which ſhe was ſlow, and the time ſpent in Devotion, and Family-Affairs was ſo much, that either of them might have exhauſted all, had ſhe not improved every Moment, and let none run to waſte. She was exceeding Expeditious in whatever ſhe took in Hand, and would diſpatch a Buſineſs while another would be going about it; yet (which ſhe would bewail, but could not conquer) ſhe was ſlow at Writing, beyond what was ordinary. She had been uſed from a Child to a kind of Set-Hand, and took off her Pen almoſt at every Letter, which put a great ſtop to her ſpeed. She writ very ſtreight, fair, and legibly for ſuch a kind of Hand, yet was long about it; which notwithſtanding, beſides the large Book, of which ſo much before, ſhe hath left many, both Books and Papers, Copies of good Letters, Meditations, and the like.

There

There is one endorſed thus, *Contemplations on the* 104 *Pſalm,* 10*th Verſe.*

In which, beſides a large, Ingenious, and Pious Introduction, 'ſhewing what led her to 'the following Thoughts (which was chiefly 'the conſideration of God's unlimited Good-'neſs to all the Works of his Hands, as the great 'Benefactor of the whole Creation; (which ſhe handſomly illuſtrates in four Pages,) contains 190 Pages of the largeſt Paper of Twelve-pence a Quire. Having ſet down the Words, *He ſendeth the Springs into the Valleys, which run among the Hills*; ſhe thus begins: 'This Scri-'pture hath a large Extent, it hath a double 'Bleſſing in it, Temporal and Spiritual Enjoy-'ments; the one may be extracted, or drawn 'from the other, it affords the upper by the ne-'ther Springs. The Valleys and Hills repre-'ſent two ſorts of Men; the fruitful Valleys 'are the Character of good Men, the barren 'Hills are the Character of bad Men; both 'Temporal and Spiritual Bleſſings are given, at 'leaſt tendered to both good and bad, but they 'are differently received; and ſo ſhe proceeds to ſo great Enlargement, and by many more Allegories Piouſly to fill up near thirty Sheets cloſe written, but I refrain giving a farther Taſte.

There is alſo a large Meditation of a Bee caught in a Spider's Web, and aſſaulted b

three Spiders ſucceſſively after ſhe had been diſ-entangled once and again; to which ſhe compares a Chriſtian hamper'd in the Snares of Satan, and after ſome Freedom, yet again, and again moleſted by him; and very Piouſly, and Ingeniouſly runs the Parallel in many Particulars, in near two Sheets, which ſhe concludes with a very devout Prayer, which reſpects her own afflicted, and vexatious Tryals, by renewed Temptations, which may be ſuitably touched when I come to that Head: There is alſo a Treatiſe of the Grace of Humility, which was ſo much in her Heart and Practice. She deſcribes it hath many Sentences about it, and there are Scriptures collected concerning it in looſe Papers, but this was rather deſir'd than finiſhed; abundance more there are, beſides Copies of very good Letters, which I forbear to mention, becauſe I intend to publiſh ſome of them in an Appendix.

SECT. XV.

Diſcreet Management of her Family.

SHE oft, and very well conſidered of what Conſequence it is to diſcharge the Duties incumbent upon us in the ſeveral Relations and Stations in which God's Providence is pleaſed to place

place us, and that not only the credit of Religion in the Eyes of the World, but alſo the Power and Comfort of it in the Sight of God, and ſenſe of our own Conſciences hath great dependance on it, and that he or ſhe cannot be a good Chriſtian, who is not a good Husband, or Wife, Parent, Maſter, or Governeſs of a Family, and therefore much ſtudied to know her Relative Duties, and to approve herſelf in the well diſcharging of them.

Therefore ſhe oftener Read, and oftner thought of the thirty firſt Chapter of the Proverbs, and her Practice was as good a Comment as can be made upon the œconomick Rules there given. She was, as I touch'd before, *Martha* and *Mary* both unto Perfection, yet always acted *Martha's* Part with *Mary's* Spirit, (though *Martha* alſo was a good Woman;) ſhe ſpiritualized her Worldly Buſineſſes, behaved herſelf in her Family, as became one who was of the Family of the firſt-Born; made all her Imployments a Sacrifice, by performing them in obedience to God, whoſe Providence impoſed them on her, in ſetting her in a Station, in which they were required of her; not only ſubmitted to them as Mortifications, (as is ſaid of Marqueſs *Renti*, in the two years Drudgery, and Diverſion he was content to undergo, in rebuilding the Seat of his Anceſtors, becauſe he eſteemed himſelf called to it when he was the

Head of his Family,) but with a willing Mind chearfully engaged in them, accounting all as done to God, which his Appointment made her Duty: For if the Maid-Servant may ſweep the Houſe to God, (as Mr. *R. Bolton* expreſſes himſelf) by conſidering it as a Duty, in the condition to which he calls her, how much more may the *Mater-familias*, the Miſtreſs, govern it for him, while ſhe hath an Eye to him who is the God of Order, and hath deſigned every one their Work, as well in the leſs, as in the larger Societies of Men.

But I have already inſiſted on ſo many things juſtly reducible to this Head, that I have prevented my ſelf, eſpecially conſidering the more weighty part of Family-Diſcipline relates to Perſons, and the lighter only to Things; having ſaid ſo much of her Care of her Children and Servants, the other Branch may be quickly diſpatched, with ſlighter Touches.

What the Apoſtle ſaith of the Veſſels in an Houſe, ſome are to Honour, ſome to Diſhonour; I may alluſively ſay of Affairs, ſome are more Honourable and Becoming, ſome more Mean and Baſe; to this latter ſort ſhe put not her Hand, as it was not fit or decent that ſhe ſhould; yet would ſhe not diſdain to inſpect, and order thoſe, to whom they did belong. And therefore, though ſhe was neither her own Cook, or Dairy-Maid, yet was ſhe always

ways Clerk of her little Kitchin, if I may ſo ſpeak.

But whatever required more Art and Curioſity, for the Cloſet or the Parlour, as Preſerving, drawing Spirits in an Alembick, or cold Still, Paſtry, Angelots, and other Cream-Cheeſes, of which ſhe made many, both for home Expence, and to preſent to Friends, (and have been begged, and ſent, at ſome hundred Miles diſtance,) they always paſt through her own neat and Skilfull Hands; eſpecially ſince the Death of one, and Marriage of our other Daughter, on whom ſhe impoſed thoſe Matters, to perfect them by Practice, in what ſhe had ſo accurately taught them.

So for all ſorts of Engliſh Wines, and Sider, which when Friends have commended, (it may be too highly,) ſaying, I had conſtantly the beſt they ever drank; ſhe would betwixt Jeſt and Earneſt ſometimes reply, His Sider! 'tis my Sider: I have all the Pains and Care, and he hath all the Praiſe who never meddles with it. To gratifie thoſe whom ſuch an Account may pleaſe, I will venture to ſet down her laſt Years Experiment. Having a good Plantation both of Redſtreaks, which are the *Herefordſhire* Sider-Apple, and Gennet-moils, which are the *Worceſterſhire*, and make a Sider of a very different Body, Colour, Guſt, and Flavour. I deſired they might be put into ſundry Veſſels after

after they were ground, and preſt ſeverally; but ſhe came to me and ſaid, *My Dear, thou knoweſt not the trouble of drawing off ſo many Veſſels, I'll make an Hogſhead of them, putting both together.* I left her to her Liberty, and it ſucceeded ſo well, all that taſte it, ſay, they never drank ſo good.

But I have ſtaid too long in the outward Court of her Secular Accompliſhments, and Care, I will haſten out of it by a few Paces more. She was Careful without ſollicitous Anxiety; Frugal without ſordid Parſimony; Liberal, without ſquandring Profuſeneſs; Laborious, without ſervile Drudgery; Decent, without vain Oſtentation; Circumſpect, without diſquieting Diffidence; Neat, without Niceneſs, would not ſound ill if my haſte would allow me to ſtudy Cadencies, and Truth would permit it; but I want a *without* to follow that Epithet Neat; for if in any thing ſhe knew no Bounds or Limits, it was in this; and ſhe would often ſay, ſhe envied Great Perſons for nothing but the neatneſs of their Living, which a plain Country Family would not admit of.

I ſhall conclude this Section with ſome few of her œconomick Axioms; ſuch as theſe, among many: *Want nothing, but waſte nothing. I hate a baſe, ſordid Spirit, but I reckon it not ſuch to ſpare well, what would be ſpent ill; what is ſpoil'd doth no body any good.* When ſhe laid by what

was

was not at preſent beneficial, ſhe would ſay, *What is not uſeful now, may at another time be needed*; and though ſhe would not uſe the Proverb, *Thrift is the fuel of Magnificence*, that lofty Word ſounding too big for her humble Mouth, and Mind, yet a Note or two lower ſhe liked well, *Honeſt Frugality is the Nurſe of Decent Hoſpitality*; and if we had not the moſt, her Prudence took care that what we had was uſually of the beſt, at leaſt made ſo by her well ordering it.

She was exceeding watchful to prevent danger by Fire, and to that end, would ſee all raked up ſafe before ſhe went to Bed, *a ſmall Negligence often loſing what the greateſt Diligence cannot recover.*

But no Circumſpection could be greater than what ſhe conſtantly Exerciſed, to prevent both Extreams, of Quarrels betwixt Fellow-Servants, or too great Familiarity betwixt Men and Maids, which might turn to worſe Inconveniences; and if ſhe ſpied any uncivil, or wanton Geſtures, ſhe would ſeverely reprehend them, and wiſely and gravely admoniſh them of the Evil; telling them, 'that *Modeſty was* 'a *Womans Ornament, and Guard of Chaſtity,* 'which would ſeldom or never be attempted, did 'not ſome lightneſs, or unwary Carriage embolden 'thoſe who did aſſault it, and the Flames which 'ſcorched the Female-Honour, were moſtly kindled 'by Sparks of their own ſtriking.

SECT.

SECT. XVI.

Viſitations by Sickneſſes on our ſelves or Children, and Death of ſome of them.

THough there was not one of theſe which ſhe hath not Recorded, yet I ſhall touch but few of them, ſhe being always the ſame under the like Diſpenſations, all of a Piece.

I am very ſenſible how little others are concerned to be acquainted with God's particular Dealings towards ſo private, and obſcure Perſons; yet her affectionate Tenderneſs, her devout Addreſſes to God, her Faith in dependance upon him, her meek Submiſſion to him, her ſilent Acquieſcence under them, and the Supports God vouchſafed her in ſuch Tryals, I think may be uſeful to other Women, Wives, and Mothers in like Tryals, which is the end for which I write the whole.

I have given one Inſtance of her Behaviour in one of my Sickneſſes, and could add many more, in all which ſhe manifeſted no leſs endearing Love to me, nor leſs fervent Addreſſes to God in time of my Danger, or Pious and enlarged Praiſes upon my Recovery.

December 1660. After Lying-in ſhe had a long and ſore Sickneſs, of which ſhe thus writes:

'I ac-

'I acknowledge, to the Praiſe of God, that 'in this Sickneſs I had many Manifeſtations of 'the Love of God in his People, beſides the 'very great Care, and moſt endearing Love of 'my Husband, ſo exceedingly expreſt to me. 'Moſt were much concerned for me, and were 'great Sollicitors at the Throne of Grace in my 'behalf. I bleſs God that did not ſuffer my 'ſtrong Enemy to Triumph over me, though 'he impetuouſly aſſaulted me; *for greater is he 'that is for me, than he that is againſt me.*

'I remember that in this Sickneſs, which 'held me long, and brought me very low, 'that almoſt a quarter of a Year I had one or 'two to watch with me every Night, in which 'as in other long Sickneſſes I was never un-'provided, but had the continued readineſs 'of Friends to me or mine in their Attendance 'and Help, for which I bleſs God. A plain 'Neighbour, a poor Woman, came to ſee me, 'and, with much Joy, ſeeing me out of my 'Bed, told me, ſhe never awaked in the Night 'but ſhe Prayed for me, and according to her 'plain Expreſſion, ſaid, that I had as many 'Prayers as if I were a Queen. Good Lord 'ſhower down the Bleſſing of Prayer upon my 'Soul.

'God's good Providence has been ſuch to 'me, that with other ſignal Mercies, I can-'not chuſe but expreſs his kindneſs to me, in

'reſtraining

'reſtraining the Smoaking of a Chimney, in 'a Chamber which was moſt convenient for 'me at my Lyings-in, and in times of Sickneſs; 'which at other times, when I have had little 'uſe of it, hath been very ſubject to Smoak, 'but then it never annoyed me, how fantaſtick 'this may ſeem to any; yet I bleſs God for it, 'who compaſſeth me about with loving Kind-'neſs, and tender Mercies.

'My Daughter *Margaret* had a long Quartane 'Ague about the Year 1663. which held her 'three Quarters of a Year. We uſed ſeveral 'Medicines, but they proved ineffectual; but 'by God's Providence, a very holy good 'Man,—— my very choice good Friend, a 'great ſupport to me in my Afflictions, came 'to ſee us; and adviſed me to the uſe of *Mat-'thews*'s Pill. My good Friend help'd me to 'weigh out twenty Grains, for twice taking; 'which had ſo good effect, that after the firſt 'ſhe took, ſhe had not the leaſt Symptom of 'a Fit; which before was very afflictive. I 'bleſs God for the Mercy; and verily believe, 'the benefit was more from the Prayers of 'the good Man, than from the Medicine, 'which hath been uſed oft by others, and not 'had the like ſucceſs.

'In the Year 1667. my Daughter *Margaret* 'had a moſt dangerous Fit, which exceeding-'ly ſurprized me with great Fear. The more

'becauſe

'becauſe my Husband was a Mile or two from 'home. She was ſuddenly taken with moſt 'violent Vomitting, viſcous, green, and black 'Matter; and ſo ſick withal, as if ſhe would 'have died preſently. She Vomited tough 'Flegm, like Griſſels, with which I thought 'I ſaw digeſted Worms; which Matter I be-'lieve was contracted by her long Quartane. 'We could not tell the certain occaſion of her 'ilneſs; but feared, it might be the giving 'her ſome *Mercurius Dulcis*, which having 'been kept long, was grown *Crude* again. 'But whatever it was, we hope it contributed 'much to her future health, through the over-'ruling Goodneſs of God; for the abundance 'of corrupt Matter which came away muſt 'needs have been very prejudicial to her, if 'it had been retained.

'O Lord, I bleſs thee, who can'ſt, and doſt 'bring Good out of thoſe Evils which are moſt 'affrighting and diſquieting to us. I beſeech 'thee with this, and all other thy providential 'Diſpenſations to her, quicken and excite her 'to a thankfull Acknowledment of thy Mer-'cies, in an Holy Life, and her future de-'pendance and truſt in thee.

Such devout and gratefull Improvements did this holy Woman conſtantly make, on all God's Providences towards her ſelf and others: Which I humbly and heartily pray they may kindle

kindle in all who read them, in the like circumſtances, to themſelves and theirs: which is the only reaſon of my tranſcribing them.

The next afflictive Providence I ſhall take notice of, having paſt by many, is the Sickneſs and Death of her Daughter *Mary*; which ſhe ſets down, more largely than uſually, with the circumſtances which attended it. I ſhall ſhorten it what I can, retaining the ſubſtance; becauſe it may be uſefull to provoke Children of the ſame Age to an early ſenſe of Piety.

'My ſweet Child, and dearly beloved 'Daughter *Mary*, a ſweet tender hearted obe- 'dient Child, of great Prudence, and early 'Piety, and exemplary Inclination to the 'knowledge of God, and concerns of a better 'Life; ſhe fell ſuddenly ill of a Sore Throat, '*Jan.* 17. 1669. and after four Days ilneſs, 'ſweetly fell aſleep in Jeſus Chriſt, *Jan.* 21.

'She was Six Years and a quarter old when 'ſhe departed this Life. She was of a quick 'apprehenſion, an even temper, chearfull but 'ſerious; of a pretty preſence, not bold but 'of an innocent confidence; a ſweet compo- 'ſure of Love and Humility; of ſuch Gene- 'roſity ſhe would not lye; I do not know that 'ever ſhe ſpake an untruth; ſhe was Religi- 'ous; ſhe coveted the beſt things; much lov- 'ed her Books; and when ſhe read got moſt 'of it by heart, Pſalms, and divers Scriptures;

'which

'which when rehearſed to others, ſhe would 'repeat ſo ſententiouſly, that thereby might be 'diſcovered the affections of her Heart and 'Soul in the love of God's Word.

'Half a Year before ſhe dyed ſhe would 'ſcarce give her ſelf the liberty of her meals, 'but would be taken down from Table, if ſhe 'might, to get to her Book; and would by Can-'dle-light ſit reading by me an hour, ſome-'times two by the Glaſs. She would be at-'tentive at the reading the Scriptures in the 'Family, and ask her Siſter the meaning 'of ſome Paſſages ſhe underſtood not. She 'would conſtantly goe alone to Prayer. She 'told one of the Maids the Devil tempted her 'to Play at Prayers; but ſhe had pray'd againſt 'him, and that he did not trouble her ſo much 'ſince.

'She deſired one of her Siſters to grant her 'a Requeſt, and ſaid, that ſhe muſt not deny 'her: Which was, Not to refuſe any good 'Counſel, when ever it was given her; but to 'accept of it from whom ſoever it came. Ano-'ther time, being with her Siſters as they ſate 'at Work; ſhe told them, all thoſe things 'would be dirt in Heaven: And it moſt con-'cerned them to get their Sins Pardoned, and 'an Intereſt in Jeſus Chriſt. Diſcourſing of 'the Vanity of this World, and Happineſs of 'being Good, and fit for Heaven.

'As ſhe had opportunity, ſhe would frequently be giving good Counſel, with much 'Sweetneſs and Gravity.

'If ſhe were ill, ſhe would ſtrive to hide it, 'for fear of Grief to her Father and my ſelf; 'ſaying, when we ask'd her how ſhe did, 'Pretty well, I thank God. Four Days before 'ſhe died, when the Maid went to help her 'up in the Morning, ſhe told her ſhe was very 'Sick; but God would doe her good by that 'Sickneſs, and ſhe ſhould love him the better 'for it.

'In this laſt and ſhort ſickneſs, ſhe had very 'ſerious apprehenſions of Death. Said ſhe 'ſhould die, but was not afraid of Death: And 'deſired ſhe might diè quietly, and without 'diſturbance. The Phyſician deſiring to give 'her a little Wine, ask'd her if ſhe loved Sack? 'ſhe anſwered, No. He deſired her to take a 'little: She ſaid ſhe would if he pleaſed; but 'ſhe did not love it to fuddle with. A few 'hours before ſhe died, ſhe deſired to go to 'Bed, (out of which ſhe had been taken by 'reaſon of the Flegm that troubled her,) and 'I being unwilling, ſhe ſaid, ſhe would now 'go to Bed for adieu, and for all: Where ſhe 'fell a ſleep in Jeſus; enfolded in the Arms 'of Everlaſting Mercies. She reſigned up her 'Soul with theſe, and the like Expreſſions, '*Lord let me come to thee, my Lord and my God:*

'And,

'And, *Lord Jeſus receive my Spirit.* I ac-
'knowledge the Words were given her, but
'ſhe readily received them, and oft repeated
'though ſhe could not ſpeak but with diffi-
'culty; ſhe had been ſo affable and winning
'to all, Rich and Poor, that many ſhed more
'Tears for her, than at the departure of their
'own Children; ſhe was much deſired in Life,
'and of all who knew her, much lamented at
'Death.

'How partial ſoever this Relation may ſeem
'to any, and as from bribed Affection, yet I
'aſſert the Truth to God's Goodneſs, who hath
'ordained Praiſes in the Mouths of Babes and
'Sucklings, and hath, I humbly hope, now
'perfected the ſame in the Conſummation of
'her Eternal Bliſs, in the Fruition of himſelf to
'his Everlaſting Praiſes.

I have hitherto in this Account left out many remarkable Paſſages for Brevity; let me obtain liberty to tranſcribe the reſt of the Paragraph *verbatim*, word for word, as her Pen left it.

'Lord I bleſs thee that of Eleven, for whom
'I Praiſe thee, thou haſt yet ſpared me two;
'I beſeech thee, if it may conſiſt with thy
'good Pleaſure, continue them in this World,
'keeping them from the Evil of it, to a good
'Old-Age, choice Inſtruments of thy Glory.
'God Lord Sanctifie them with thy Grace and
'Holy-Spirit, and with an Indelible Character

'and Inſcription, ſtamp thy own Image on 'them, that they may be thine by Grace and 'Adoption. Lord be thou their God and Porti-'on. I beſeech thee put them not off with a-'ny thing leſs than thy ſelf. Good Lord, I beg 'that thou wilt take a through and full Poſſeſ-'ſion of their Souls, and give them to retrieve 'my Errors by a more early knowing, ſerving, 'and loving of thee, and puniſh none of mine 'Iniquities with their Sins, but keep them 'blameleſs to thy Everlaſting Kingdom, and 'bind up their Souls in the bundle of Eternal 'Life, *Amen*, *Amen*.

'*Jannary* 23. 1669. Was a day of Mercy 'to me in the midſt of my Affliction, being 'Lord's Day, my ſweet *Mary* lying then Dead 'with us in the Houſe; the extremity of my 'Affection forced me into the Chamber where 'ſhe then lay, a cold piece of Clay: I there 'poured out my Soul to God in Prayer, and from 'thence returned into to the Chamber of my 'ſignal Mercies I have received from God, who 'comforteth thoſe who are caſt down. Though 'he denied my vehement Deſires, and wreſt-'lings with him in the time of her Sickneſs, for 'her longer continuance with me in this World, 'the Lord abundantly made up, and compen-'ſated my Loſs.

'I took my Bible, and my Intention was 'to Read in the *New-Teſtament* to allay my

'own

'own Grief, with the dolorous Sufferings of 'my Saviour, but my Bible ſuddenly fell open 'in my Lap, and my Eye preſently fixed upon '*Habbak.* 1. 12. which was powerfully ſet 'home upon my Heart, with great Comfort, 'and Refreſhment, with full Meaſure running 'over, ſtreams of Mercy, and Loving Kind-'neſs; yea, of tendereſt Mercies flowing in-'to my Soul; an Eternal God in exchange of 'a tranſient Comfort. The Lord tendered me 'himſelf, who is from Everlaſting, with this 'Propriety; *the Lord my God* oppoſing his all-'ſufficient Righteouſneſs againſt all my Un-'righteouſneſs, *My Holy One, I ſhould not Dye, 'but Live.* Lord, how haſt thou ſilenced my in-'ordinate Paſſions, and Affections, in ſuper-'abundantly out-bidding all Creature-Comforts 'and Relations! I beſeech thee enable me ſo 'to live here, that I may ever live with thee, 'where I ſhall ſin no more, and Grief, Sor-'row, and Sighing ſhall flee away.

'The ſame Lord's Day in the Afternoon, my 'Daughter *Elizabeth*, (whom God gave me '*June* 8. 1658.) to our great Satisfaction and 'Comfort, ſuddenly broke out into a Flood of 'Tears, and moſt Pathetical, Vehement De-'ſires after God, and his Grace; with Con-'feſſion, and bewailing of her Sins with ſuch 'ſenſible, and ſuitable Expreſſions, as ſhewed 'it came from her very Soul, which drew

'plenty of Tears of Love and Admiration from 'us all

'O my God, how ſhall I love thee, how 'ſhall I Praiſe thee for this Grace, which I 'truſt was the Work of thy Bleſſed Spirit! Good 'Lord confirm and eſtabliſh the Thoughts of 'her Heart before thee for Ever.

This day was a Tragi-Comedy, if I may ſo ſpeak; Bitterneſs turn'd into ſurprizing Sweetneſs; Weeping had continued for a Night, but Joy came in before the ſucceeding Morning, even Joy unſpeakable, and full of Glory. I never remembred my Dear under ſuch tranſports of Spiritual Peace and Satisfaction, as from the Conſolations of God, from the Manifeſtations of his Love, which flowed into her Soul from that Scripture above-named; and I may truly ſay, the Impreſſions of it never wore wholly off, but even at many Years diſtance, the naming of thoſe Words would renew the Spiritual Reliſh ſhe taſted in them, and the briny Tears for the natural Death of one very deſirable Child, were ſwallowed up by the Tears of Gladneſs for the lively Symptoms of the ſpiritual Birth of another, not leſs dear to us; The Houſe was a *Bokim*, not one dry Eye; the Pathetick Earneſtneſs with which the Child cried for Pardon, and ſupplies of Grace, enflamed and melted all that heard her, and the abundance of Tears ſhe ſhed ſo freely,

freely, were like Water put into a Pump; it brought up even Buckets full from all that ſaw them: What would I not give for ſuch another Evening?

I know there are too many in the World who will make theſe things the Subject of their Mirth and Scorn, and opening other Books much oftner than the Holy Bible would be more affected, with an auſpicious Cut, or turning up a lucky Trump, than lighting on the divineſt Promiſe in the Sacred Volumes, and will ſtigmatize ſuch Impreſſions with the Contemptuous Brand of Enthuſiaſm; or at the mildeſt, ſlight them, as the Effects of warm'd Fancy: But let them alone, I'll not diſturb their pleaſing Dreams; yet, *Wiſdom is Juſtified of her Children*, and though I will not preſume to ſay, *We ſpeak Wiſdom to them who are Perfect*, and write ſuch things for them who have their Senſes Exerciſed, to diſcern and reliſh them. Yet I cannot but call to Mind how *Petrus Bleſenſis* endorſed his Treatiſe of the Love of God, *Secretum meum mihi*, *My Secret to my ſelf*; and I hope this will meet with ſome Readers to whom it may not be as inſipid, as the *White of an Egg*, to allude to *Job*'s Expreſſion; and for thoſe who think it the cheapeſt and quickeſt way to eaſe their Minds, in their unacquaintedneſs with ſuch things, to ridicule them in others, I ſay, *Mock on.*

I paſs by, for Brevity-ſake, many excellent Paſſages of moſt Exemplary Piety, in ſeveral Pages relating to the Occurrences of near three Year. Then follows, 'In the beginning of '*September* 1671. my Daughter *Elizabeth* had 'a great Fit of Sickneſs, which brought her 'very low, a Fever, with a Rhumatiſm; we 'had the Advice of eight or nine Phyſicians 'from *London*, and *Chelmsford*, and five upon 'the Place, *&c.*

'My ſelf watched many Nights with her, 'the time I could ſpare in my careful attendance 'on her, I ſpent in Prayers and Tears at the 'Throne of Grace in her behalf, from whence 'I had a Mercifull Return. One Night ſhe 'rutled, and breathed ſhort, which made me 'fear the approach of Death. I having by me 'Oil of Sweet-Almonds, new drawn, I deſired 'to give her ſome of it, but was afraid to at-'tempt it, and her Stomach did ſo nauſeate 'what was given her, though in it ſelf Plea-'ſant. I went from her into another Chamber, 'and earneſtly beſought God if he ſaw it good 'for her, to incline her to a willing taking of it. 'I brought her five or ſix Spoonfuls in a Sil-'ver Cup, which ſhe received of me without 'ſpeaking one Word againſt it, and drank it 'off, without the leaſt reluctancy or Regret. 'I do moſt heartily bleſs God who did not caſt 'out my Prayer, the Oil cauſed her to

'Vomit

'Vomit much tough Flegm; and withal gen-
'tly Purged her, after which ſhe recovered
'Health, I thank God.

'Bleſſed God, I beſeech thee enable her
'to render to thee ſuitable returns of Love and
'Obedience, that the reſidue, and remainder
'of her days here, may be in thy Fear, not to
'offend thee, but faithfully to ſerve thee, who
'didſt remember and help her in her low E-
'ſtate, that when thou ſhalt Conſummate her
'Days on Earth, ſhe may be ever with thee in
'thy Eternal Kingdom and Glory. *Amen.*

I ſhall conclude this Section with the Account of her Carriage, and Demeanour in the laſt Sickneſs, and Death of this Dearly Beloved Child. I confeſs ſhe is very large in what ſhe writes of it, therefore I ſhall contract it what I can, though I find not an impertinent Line in ſo many Pages, and I hope it will not ſeem tedious, becauſe it is ſo ſuitable to the End I deſign; which is to propound her Example of Motherly Affection, and Chriſtian Submiſſion to, and Holy Improvement of God's ſmarty Tryals. She thus begins:

'I have now one of the ſaddeſt of God's
'Providences to record, which hath befallen
'me in the Comforts of this Life; I beſeech
'God to ſanctifie it to me, and thoſe concern-
'ed with me. Then having at large related all the Circumſtances of her Sickneſs, ſhe proceeds.

ceeds. 'She was ſixteen Years, three Months,
'and eleven Days old when ſhe dyed. After
'fourteen Days Sickneſs of the Small-Pox, ſhe
'changed her Corruptible State, I humbly hope,
'into Immortal Glory, where ſhe ſhall never
'Sin, and the Effects of Sin ſhall be no more.

'She was a very Beautifull and Lovely Wo-
'man, *&c.* God gave her a good underſtanding,
'*&c.* And ſo having deſcribed her Body
and Mind exactly, ſhe corrects herſelf; 'but
'thus to Characterize her may not ſuit my Pen:
'But I may acknowledge theſe Accompliſh-
'ments to the Praiſe of God's Goodneſs.

'The ground of my Comfort is, her ſweet
'Inclination to the things of God, and her Soul
'concerns, as to her eternal State, unto which ſhe
'is gone unſpotted, from the groſs defilements of
'the World, and was Mercifully preſerved from
'ever falling into any ſcandalous Sin, and is ſet
'out of the reach of Sin, Temptation, and Sor-
'rows, got into Harbour, off a Tempeſtuous Sea.

'I bleſs God we have good hopes of her E-
'ternal Peace and Safety; for beſides a blame-
'leſs Converſation, free from groſs Enormities;
'ſhe was very Conſcientious in the Duties of
'Religion; ſhe would always ſpeak the Truth.

'She was meek of Spirit, very humble and
'charitable to the Poor, and Pitifull, and would
'relieve them as far as ſhe had wherewith to do
'it; ſhe was very tender-hearted, fearfull of Sin,
'and of being found an Hypocrite. 'Be-

'Beſides Family-Prayers, ſhe Worſhipped 'God in private twice a Day in ſecret Prayer; 'in the Morning ſhe read the Scriptures, and in 'the Afternoon ſpent an hour or more in reading 'good Books. She did exhort others to ſerious Pie-'ty, and in time of Health, would be counſelling, 'and adviſing the Servants privately to be Re-'ligious, and to take heed of delaying, and put-'ting off their Returns to God.

'She had great Impreſſions on her Heart, as 'to the carefull obſervation of the Sabbath, and 'when ſhe had made any digreſſion with 'Worldly Diſcourſe with others, ſhe would 'make acknowledgment ſhe had done amiſs; 'a Sin lightly conſidered, and as little be-'wailed.

'Then ſhe relates the Impreſſions of Gods Spirit on her Heart when twelve Years old, (of which before;) and her Patient, and Pious Carriage in her Sickneſs three Years before this. Then proceeds, 'She had alſo Experience 'of Spiritual Temptations, but reſiſted them 'with Abhorrence. In this her laſt Sickneſs ſhe 'acquainted me with them; telling me, ſhe had 'been much troubled with a wicked thing; 'I asked her what it was, ſhe ſaid ſhe would 'not ſpeak it for all the World, it made her 'fear leſt ſhe had committed the Sin againſt the 'Holy-Ghoſt. Poor Lamb! ſhe kept this 'Trouble to her half a Year, only her Siſter 'knew

'knew it, and oft ſee her ſit and Weep moſt
'bitterly; but I humbly hope, God gave her
'ſtrength againſt the Temptation, and quieted
'her Mind: After ſhe revealed this Affliction,
'and better underſtood the nature of theſe
'Troubles, which as God enabled me I inform-
'ed her, and ſtrove to Comfort her.

'In the time of this laſt Sickneſs, ſhe oft
'asked me to Pray with her; which when I
'performed, I was too abſolute with God for
'her Life, all the time of her Sickneſs, with-
'out expreſs Submiſſion to his Will. The Lord
'pardon the Extremity of my Affection.

'In this Sickneſs ſhe was very tender-hearted,
'expreſſed herſelf very Underſtandingly, and
'Piouſly in Prayer, with other ſweet and gra-
'cious Requeſts to God, ſhe begged of the
'Lord, that the Infection of her Diſeaſe might
'ſpread no farther in the Family; which De-
'ſires of hers the Lord heard, and granted.
'For which Preſervation I do deſire to be
'thankfull to the God of our Mercies, which
'in the midſt of his juſt Judgments for my
'Sins, in this heavy ſtroak, ſhewed us much
'Compaſſion, in preventing our farther Cala-
'mity in that Diſeaſe.

'The dear ſweet Child oft ſaid, She ſhould
'die; yet ſaying, If the Lord pleaſed to ſpare
'her, ſhe would labour with watchfulneſs to
'ſerve him better, and to amend all ſhe had

'found

'found amiſs; deſiring me to be her faithfull 'remembrancer.

'She was troubled that ſometimes ſhe had 'lain in bed too long in the morning; eſpeci-'ally for being ſtraitened for time on the Sab-'bath Day, which cauſed her to ſlubber over 'thoſe Duties which ſhould have been better 'performed; bewail'd her unprofitableneſs, 'and promiſed, if ſhe recovered this ſickneſs, 'better to obſerve the Lord's Day.

'To the Phyſician that attended her, in her 'ſickneſs, ſhe ſaid, That he had many oppor-'tunities in going to ſick and death Beds, to 'mind him of Mortality, and though none 'ſhould be excuſable before God; yet they 'ſhould be moſt inexcuſable, that had ſuch 'frequent warnings: Said, That in health 'was the fitteſt time to prepare for death, for 'in ſickneſs ſhe could do little more than con-'ſult her eaſe.

'Dear Child, ſhe one Morning deſired to 'ſee her Father, and that ſhe might ſee his 'Face; ſaying, She had now taken her leave 'of her dear Father's Face. But the Lord ſpared 'her a little longer, and ſhe did ſee him again; 'and now I humbly hope ſhe ſees the face of 'her Father in Heaven.

'Dear Child, ſhe deſired her Father and my 'ſelf to forgive her, in what ſhe had at any 'time offended us; ſaying, If the Lord ſaw

'it

'it good to ſpare her, ſhe hoped ſhe ſhould 'double her Diligence in her Care, that ſhe 'ſhould never grieve us in any thing. But this 'teſtimony, I bleſs God, I can give of her, 'Few Children exceeded her in dutiful loving 'Obedience to her Parents.

'She expreſs'd her ſelf very affectionately 'and honourably of her Siſter, and that ſhe 'was ſorry ſhe had ſometimes diverted her, by 'ſtaying in her Cloſet when ſhe would have 'been better employed.

'Sweet Child, ſhe was very tender ſpirited, 'and was troubled for ſeveral little things, 'which were very ſmall or no Offence; and if 'ſhe had done any thing amiſs, would ask for-'giveneſs.

'She would ſometimes ſay to me, my dear 'Mother, you cannot conceive what paſſes 'through my poor head, nor what your poor 'Child endures. And then ſhe would bleſs 'God that what ſhe ſuffered was not Hell, 'where the Damned had not a drop of water 'to cool their Tongue: And ſaid, What is that 'I feel compared to the ſufferings of my Savi-'our, who under-went ſuch torments to ſave 'Sinners?

'Dear Lamb, ſhe deſired that what Money 'ſhe had might be given in the Pariſh to ſome 'poor people whom ſhe named; and that her 'dear Father would extend his Charity out

'of

'of what he would have beſtowed at her Bu-
'rial. Which was performed.

'In the whole time of her ſickneſs I was not
'from her but one night, not being well; the laſt
'night but one before ſhe departed this Life;
'neither was I from her at any time, but when
'the preſſing neceſſities of my frail Nature
'urged it for a little reſt; and ſhe was very
'glad when ſhe ſaw me again, and would ex-
'preſs her loving Affections and Thankfulneſs
'to me for my Care of her. I had many ſweet
'endearing expreſſions from her, of her Love
'and Duty. She ſaid, If the Lord ſpare me
'I hope I ſhall do thus as I have promiſed:
'But if I die, my dear Mother, you will re-
'member what I now ſaid to you; and I could
'be content to be a little Child again, that I
'might lie at your Breaſt and Boſom.

I have tranſcribed this long account, hoping it may be uſefull to ſome young Gentlewomen, Daughters of my dear Wife's Chriſtian Friends, or others into whoſe hands, their kindneſs, or God's Providence may put it. Now follows her exemplary Submiſſion and Improvement.

'She was exceeding deſirable to us, for the
'lovelineſs of her Perſon, ſweetneſs of her
'Diſpoſition, readineſs of her Obedience,
'quickneſs of her Parts, ſerious Inclina-
'tion to the ways of God, and many ſweet
'and winning Qualities, which rendered her
'exceeding

'exceeding amiable, and very pleaſant to all 'that knew her.

'But it was the Lord, the ſovereign Lord 'of us, and her, and all the world, whoſe ſhe 'was much more than ours. God doth all things 'well, wiſely, righteouſly, gratiouſly, and 'moſt faithfully.

'The Lord was pleaſed to ſtir up great ſym-'pathy and tender Compaſſion in his People, 'with many Prayers for her in her ſickneſs, 'and for us ſince; and though it pleaſed God 'to deny them for her longer continuance in 'this World, yet, bleſſed be God, we have 'great cauſe to hope in his Mercies, that thoſe 'Prayers are not loſt, but for the Sake, Me-'rits, and Mediation of her Redeemer and Sa-'viour Jeſus Chriſt, are granted to an higher 'end in eternal Bliſs.

'Good Lord, ſanctifie all our Afflictions 'to us, that we may bear them with meekneſs 'and ſubmiſſion, that they may not only be 'the Effects of thy Diſpleaſure, but of thy a-'dopting Love.

'Good Lord, ſanctifie this heavy Affliction 'to us, and ſhew me in particular why thou 'contendeſt with me: Therefore, beſides thy 'Holy, Righteous, and Wiſe Providence, and 'Immutable Decree, which had determined 'her time, and the meaſure of her Days, which 'I deſire humbly, and with all Submiſſion to 'adore,

'Adore and Acquiſce in. Good Lord, give 'me to know and lay to heart the forfeiting 'Cauſe on my part, which mov'd thee to 'ſmite with ſo ſevere a ſtroke, in bereaving us 'of ſo deſirable a Child, and ſo great a piece 'of the comfort of my Life in this World. 'Lord, pardon my Ingratitude for Mercies in-'joyed, that I have not ſo improved them to 'thy glory, by a more carefull, circumſpect, 'exemplary, holy Life. I beſeech thee forgive 'my ſlackneſs in ſeaſonable reproofs, admoni-'tions, advice, and counſels to my Children 'or others. Although thou ſeeſt good to cut 'ſhort my opportunities, yet help me better to 'improve what thou wilt ſtill intruſt me with, 'and forgive me all my neglects of my rela-'tive Duty. I deſire to own thy Righteouſ-'neſs, and that thou haſt puniſhed me leſs than 'my Iniquities deſerve.

'I bleſs thee that thou haſt ſpared to me my 'dear Husband; I beſeech thee mightily to 'furniſh him with the Gifts and Graces of thy 'Spirit, and give him a long continuance in 'this Life, very inſtrumental to thy glory, the 'benefit and great advantage of thy Church 'and People, and at laſt full fruition of thy 'ſelf in eternal Glory. Lord, I bleſs thee 'that thou ſtill intruſts us Parents to a Child, 'I beſeech thee bleſs this onely one, and inable 'us with much Wiſdom and Diligence to ex-

'hort, inſtruct, and train up for thee, her thou 'haſt yet ſpared to us. Good Lord bleſs her, 'and ſhe ſhall be bleſſed: Bleſs her in Soul, 'with the plentifull Effuſions of thy Holy 'Spirit, and all the Graces of it. Bleſs her in 'Body with an healthfull Conſtitution, and 'Honour her with long Life in the ways of 'Righteouſneſs: Suffer not her heart to be 'ſet on the gilded Vanities of this World, but 'grant her of the things of this Life, what 'thou thinkeſt good for her, and be thou her 'God and Portion; and when thou ſhalt con-'clude her days on Earth, I beſeech thee re-'ceive her to thy heavenly Kingdom. *Amen*, '*Amen*.

I am ſenſible of the length of the preceding Section, and will not make it longer by a needleſs and uſeleſs Apology, needleſs to thoſe who are acquainted with the actings of that ſweet Spirit, that breathed ſo fragrantly in her, on ſuch occaſions; and uſeleſs to thoſe who are not only Strangers, but Enemies to ſuch a temper of Mind; and had it contained but twenty lines, would have eſteemed it too long by fifteen of them. I ſhall endeavour brevity in thoſe which follow.

SECT.

SECT. XVII.

Renewed Aſſaults of her Enemy by Temptation.

THis was her almoſt conſtant trouble for many Years, which ſhe uſed to call, emphatically, *Her Affliction:* For 'twas with her, one of his living *Members*, as with our Bleſſed Lord, her, and our *Head*, of whom I noted above, *When the Devil had finiſhed all his* preſent *Temptations, he departed from him for a ſeaſon,* which clearly intimates his returning to renew his Aſſaults. She ſometimes had a breathing time vouchſafed her, by the gratious Reſtraints God laid upon her Enemy; but uſually not very long: for uſing to afford her the beſt Aſſiſtance that I could, I ſometimes for ſome Weeks or Months have refrained to mention them, that I might not awaken the ſleeping Lion; and ſhe taking no notice of them, I have often ſaid, *I hope, my Dear, thou haſt been now ſome good ſpace free from thy Affliction. Alas! my Dear,* would ſhe reply with a deep ſigh, *I have kept ſilence, becauſe I would not weary thee with my continual complaints.* And other whiles would gratefully acknowledge God's goodneſs, in yielding her ſome Reſpite, ſome Calms and quiet Intervals. Yet after the Day God ſo ſtrongly comforted

her by *Habakkuk* i. 12. though I cannot ſay ſhe was wholly free. I do not remember ſhe ever complained of her Temptations being either ſo fierce or frequent, as they had been before, nor did ſhe once mention them in her laſt Sickneſs. Bleſſed be God's goodneſs to her.

This cruel, but cowardly Enemy, uſually made his fierceſt Onſets when ſhe was exerciſed with Indiſpoſition of Mind or Body. I will give one Inſtance of each.

Firſt, Under Indiſpoſition of Mind with great Sorrow.

'In the beginning of *May*, 1680. an Af-
'fliction befel me, my former Troubles re-
'turned upon me. A wound not healed
'brake forth with deep Trouble of Mind,
'much Afflicted with blaſphemous Suggeſtions.
'The good Lord rebuke them, and with his
'All-ſufficient Grace, caſt out of my Soul what-
'ever may offend and provoke him to ſo ſe-
'vere a Scourge, which in my own ſtrength I
'am not able to ſtand under, ſo unſupportable
'is the burthen: But the good Lord give me
'to ſee, that by the ſupporting Grace of his
'former Compaſſions, I am preſerved from the
'poiſonous infection of them. Satan taking
'advantage of my melancholy Diſpoſition,
'growing upon me after the Death of my dearly
'beloved Child, Mrs. *Margaret Cox*, renewed
'theſe Aſſaults.

And

And as in ſuch Caſes, the ſubtile malitious Enemy will follow his blow home, as far as he is ſuffered, and multiply every Molehill into a Mountain, as we ſpeak Proverbially; ſo he endeavoured to increaſe her diſquiet, by another very ſmall Circumſtance. For ſhe proceeds in her Complaint. 'I had alſo a great 'damp and check on my earneſt Endeavours to 'teach my little Boy his Book. He at little 'more than three Years old would read well in 'his Primmer, on a ſudden he forſook it, not 'through any evil Diſpoſition in him, I am 'not able to give an acccount of it; but it occa-'ſioned me much grief and trouble. But I 'bleſs God for his Mercy to me. Half a Year 'after I began a-new with him, and he hath 'with greater readineſs to it, and love of it, 'learned much better than before. So indulgently condeſcending was the divine Goodneſs, to relieve her ſuitably, and prevent the occaſions her Enemy catch'd at to diſturb her by.

Secondly, Under Indiſpoſition of Body, by a long Sickneſs.

'It pleaſed God to ſuffer my old Enemy im-'petuouſly to aſſault me: This Viſitation was 'very cloudy, which then I could not ſee 'through, nor apprehend God's Goodneſs, 'though he vouchſafed many diſcoveries of 'his Favour to me.

I ſhall not multiply Paſſages of the ſame import, nor purſue all the Methods her Chriſtian Prudence made uſe of for her ſupport, as frequent Conference with my ſelf, and ſome few choice Chriſtian Friends, whom ſhe much eſteemed for their great Piety, experience in ſpiritual Matters, and prevalence with God in Prayer. She made no noiſe with her Troubles, revealed them but to few, and they thoſe whom ſhé judged fitteſt to counſel and comfort her, and ſympathize with her in her Temptations, as having had Experience of the like, or been oft conſulted by them who had. But her beſt Defence was to take to her ſelf the whole Armour of God, and her chief Refuge was to the Throne of Grace, to appeal to God who comforteth them who are caſt down, and to wreſtle with God for help in time of need, whom ſhe uſed to importune to teach her hands to war, and her fingers to fight in her ſpiritual Warfare, and to carry on the War at his own Charge, becauſe the Quarrel was his, and managed againſt the grand Enemy of his Glory, as much as of her Peace,

I ſhall tranſcribe a Paper which I find Endorſed thus :

In time of Temptation, writ by me Elizabeth Walker.

'O Moſt holy, wiſe, powerfull, gratious, 'faithfull, unchangeable, and eternal 'God, I thy poor afflicted Creature, toſſed 'on the Waves and Billows of Sin and Tempta- 'tion, fly unto thee for Refuge in this Storm, 'begging of thee thy ſupporting Grace, help- 'ing me againſt the Aſſaults of my ſpiritual E- 'nemies, by what wile ſoever they invade my 'Soul, with abhorr'd impure Motions, vile 'and deteſtable Suggeſtions, which, through 'thy Grace, I loath, O bleſſed Lord, and enter 'my ſolemn Proteſt againſt them; Defiance 'and Deteſtation of them. Good God, I would 'not have an irreverent thought of thy ſacred 'Being, incomprehenſible and moſt excellent 'Perfection, and tranſcendent Glory, which 'I would, and do with my whole Heart, Soul, 'and all the Powers of my whole Man, with 'all integrity acknowledge and ſubſcribe to 'with mine own Hand, to which, O Lord, I 'beg the Seal of thy Spirit, as a Witneſs to 'my Soul, that I am, in Chriſt Jeſus, thy Child 'and Servant,

'*Elizabeth Walker.*

'Engaged I am, O Lord, by Covenant with 'thee in Baptiſm, to fight thy Battels, I be- 'ſeech thee put on me that whole and compleat 'Armour, that I may be able to reſiſt my 'ſtrong Enemies, which war againſt my Soul, 'and fight againſt thee. Bleſſed Lord, I de- 'ſire to proſtrate my ſelf at thy Feet, in the 'deepeſt ſenſe of my own Unworthineſs, that 'thou ſhouldeſt look upon, and help ſuch a 'Miſcreant, and forlorn Sinner. But for his 'ſake that never ſinned, I beſeech thee ſupport 'me with thy compaſſionate Mercy to me a 'loathſome and defiled Sinner, and give me 'not over to ſpiritual Judgments, hardneſs of 'Heart, blindneſs of Mind, Impenitency, an 'evil Heart of Unbelief, departing from thee. 'Give me not up into the Hands of them that 'hate me, and would work my Ruine. I be- 'ſeech thee do not chuſe my Deluſions, lea- 'ving me to a deceivable Heart, to which I 'dare not truſt, without the Guards of thy 'Holy Spirit. Leave me not, O God, to my 'own ſtrength, in which I cannot doe the leaſt 'good, and without thine ſhall fall into the 'greateſt evils of Soul and Body, and ſink to the 'bottom of the bottomleſs Pit of Sin and eternal 'Miſery; from which, O God, I beſeech thee let 'thy unfathomed Mercy in Chriſt Jeſus ſpeedily 'prevent me, and give a mortal ſtab to all my 'Corruptions, by what Courſe ſoever thou

'wilt

'wilt take with me, only let me fall into thy 'Compaſſionate Hands. Good Lord bind up 'my Wounds, and heal my Putrifying Soars. 'I beſeech thee forſake me not in the time of my 'older Age, when Strength faileth; and ſuffer 'not the defects of my Body to become the Sin 'of my Soul.

'I beſeech thee ſuffer no Tryal to be above 'my Strength; but Bleſſed Lord, thou that haſt 'ſuffered being Tempted, make a way for 'me, that I may be able to bear it. I beſeech 'thee lay that Hand on me thou tookeſt hold 'on *Peter* with, that I may not ſink in the 'deep Waters, in which there is no ſtanding. 'Good Lord ſuffer no Weapon formed againſt 'me to Proſper; but bring me up out of 'my Aſtoniſhments, and Confuſions of Soul; 'though the Enemy break in like a Flood, 'let thy Holy Spirit in my Heart, lift up a 'Standard againſt him. Good Lord take a full 'Poſſeſſion of my Soul, and ſuffer no Rival 'with thee; let me be guided, governed, and 'acted by thee. Good Lord let no Sin have 'Dominion over me. I beſeech thee fill my 'Heart and Soul with the Graces of thy Bleſ- 'ſed Spirit. Deep Reverentialneſs of thee, much 'Love, Fervour and Zeal for thy Glory, which 'I beſeech thee cauſe to be ever very and ex- 'ceeding dear and precious to me, and ſuffer 'not the Envenomed Arrows of my Enemy

'to

'to ſtick on me; but I beſeech thee quench all 'thoſe Fiery Darts, the Poiſon of them drinketh 'up my Spirits. Good Lord apply to my Soul 'that healing Balſam, made of the Blood of 'the Son of God; and with an Indelible Cha-'racter let thy Law be written on my Heart, 'O Bleſſed God, Father, Saviour, Sanctifier. 'I beſeech thee make this the tranſcript of my 'Soul, in an Holy Life, in Submiſſion and O-'bedience to thee in all things, with all poſſi-'ble Adoration, Thankſgiving, and Praiſe un-'to thee, O Lord, moſt due, in Heaven and on 'Earth, to which I ſay *Amen, Amen, Amen.*

She Read alſo all the good Books with intenteſt Diligence ſhe could enquire out, or be informed of on this Subject, and wept Buckets of Tears to quench thoſe Fiery Darts; which, though ſhe had an Excellent Eye, brought her many Years ſince to the uſe of Spectacles, and cauſed her oft to uſe the Pſalmiſt's Expreſſion; *My Eye is Conſumed becauſe of Grief, and waxeth Old becauſe of my Enemy.* And would often Pray that her Bodily-Infirmities might not be her Souls Diſ-advantages; and ſay, That though they were not her Sins, they were the Effects of them.

Thus was her *Life a continual Warfare,* in which *ſhe fought the good Fight of Faith,* and was *more than Conqueror through him that loved her* and helped *her,* and I am comfortably,

upon

upon good Grounds, perſuaded, hath received a glorious *Crown of Righteouſneſs*, from him whoſe *Appearance ſhe ſo heartily Loved*, and ſo conſtantly and earneſtly waited for. *Her Warfare is accompliſhed*, and ſhe *reſts from theſe, and all her Labours*; and as ſhe overcame in his Strength who taught her *Hands to War*, and *Fingers to Fight*, and *covered her Head in the Day of Battel*; ſo to him be all the Glory, and Eternal Praiſes. *Amen, Amen.*

SECT. XVIII.

Friends ſhe uſed to Pray for.

I Subjoyn to the Precedent, an Account of another Paper, which, as the laſt abovenamed, I found in a diſtinct Sheet, with this Title:

A Catalogue of Chriſtian Friends, whom I deſire in a peculiar manner to preſent in my poor Prayers to God, at the Throne of his Grace, and that God would doe for them, for Soul and Body above what I can ask.

Then follows this Prayer:

'GRacious God, thou haſt commanded 'to Pray for all Men, but eſpecially for 'the Houſhold of Faith. Lord thou never ſaidſt 'Seek my Face in vain, but haſt with great Con-

'deſcention

'deſcention and Encouragement Invited thy 'People to make their Addreſſes to thee, for 'themſelves and others. And haſt joyned with 'the Command, thy Promiſe to hear, and grant 'agreeable to thy Will what is beſt for us. Lord 'thou *giveſt Liberally*, and *doſt not upbraid*, and 'wilt not ſend thy People away Empty, ſee-'ing thou always haſt it plentifully by thee. I 'come unto thee in the Name, and for the Sake 'and alone Righteouſneſs, Merits, and Medi-'ation of thy Son, and my alone Saviour, Jeſus 'Chriſt, in the behalf of my Self, and Chri-'ſtian Friends. Lord, I beg of thee for thy 'Church, and peculiar People, and by name 'preſent before thee, ſome known to me, my 'Chriſtian Friends; them, and their Joynt-'Relations. Good Lord ſhower down on them 'the Bleſſings of Prayer.

'Gracious God I do beſeech thee extend thy 'choiceſt Favours to my moſt near Relations, 'my Dear Husband, my Dear Grandſon, his 'Father, and his Relations, with my other 'near Relations.

'Good Lord be very gracious to our Neigh-'bouring Miniſtry; Mr. *Alchorne*, Mr. *Hub-'lon*, Mr. *Loe*, Mr. *Arrowſmith*, Doctor '*Fuller*, Mr. *Siday*, with the reſt. Lord give 'them the Plentifull Encreaſe of their La-'bours, the ingrafting many Souls into thy 'Kingdom. And be very gracious to thoſe who

'have

'have known my Soul in Adverſity, and have 'been earneſt Petitioners in my behalf at thy 'Throne of Grace. Good Lord grant me the 'Bleſſing of Prayer, and requite them and 'theirs in Spiritual Bleſſings.

'Good Lord, remember in much Mercy the 'Relations of my dear Deceaſed Friends. Be 'thou the God of the Widow, and the Father 'of the Fatherleſs Children.

'Alſo any that ever asked my poor Prayers. 'Gracious God, though theſe I name, I ſtretch 'out my craving Hands over the World. I be-'ſeech thee let thy moſt ſuitable Mercies reach 'them.

'Good Lord be Merciful to this Town and 'People in a ſound Converſion: Bleſs our Fa-'mily with Soul-Mercies, and all our Ser-'vants.

In the Margin are named about thirty Heads of Families, with their Relations, of almoſt all Ranks and Degrees; from Right-Honourable, down to them of low Condition, for whom ſhe had a peculiar Eſteem, and endear'd Affection, who ſo far ſuffer with me, that they have loſt a ſincere Friend, and humble, earneſt Interceſſor at the Throne of Grace. I will uſe an Expreſſion of her own Pen, touched above on the like occaſion.

I humbly hope theſe Prayers remain upon the File of God's Mercy. And I humbly, and heartily

heartitly beſeech him they may be anſwered with Bleſſed Returns upon my ſelf and mine, and upon all them and theirs, for whom they were ſent up with ſo devout and commendable Charity and Zeal. *Amen.*

SECT. XIX.

Some trying Calamities on the Nation, on Friends and Family, and ſignal Deliverances from Dangers.

AS ſhe was none of thoſe *who regard not God's Works, nor the Operation of his Hands*, but duly obſerved, and humbly adored his Providential Diſpenſations; ſo *ſhe caſt them not behind her Back*, but conſtantly Recorded them with Awakening, Pious Reflections upon them, whether relating to the Nation, Friends, or Family. I ſhall ſcarcely mention one of twenty, only touch a few, one or two of a kind, as Inſtances and Examples to others, to provoke to Imitation.

'About four years after King *Charles* the 'Second's coming into *England*, began the 'great Plague, *May* the 5th, 1665. of which 'died in and about *London*, 68592. (I think it ſhould have been 98592, her Pen by an eaſie Miſtake, pointing the firſt Figure upward, which

which ſhould have been turned downward,) as 'hath been Computed; beſides great Multitudes 'in other Parts of the Kingdom.

'In the Year following was the Dreadful 'Fire, *September* the Second, which Conſum'd 'and Burnt down Eighty nine Churches; and, 'as Account hath been given, 13200 Houſes. 'Lord how manifold are thy Judgments! Give 'the *Inhabitants of the Earth to learn Righte-'ouſneſs thereby.*

If ſome might blame me, yet I believe ſome would have thanked me, had I added many more of theſe National Concerns, as a very brief Chronicle; eſpecially with her uſefull Reflections. *Whoſo are Wiſe will conſider theſe things, and they ſhall underſtand the Loving Kindneſs of the Lord; whoſo doth his great and wonderfull Works, that they ought to be had in Remembrance.* But for Brevity I refrain.

And as ſhe took notice of publick Concerns, ſo did ſhe alſo of what touched particular Perſons, eſpecially her Friends; as for Inſtance: *January* 13. 1672. God was pleaſed to ſuffer a ſudden and lamentable Fire to Conſume in a few hours a large Houſe, the Habitation of a good Gentleman, our Friend and Neighbour, Mr. *Luther* of *Miles's*, three Miles diſtant from us, upon which ſhe wrote a moſt kind and Chriſtian Letter to him, of which I find the Copy.

She

She records the Deaths of many Friends, and always with a ſhort Character of them, and uſeful Improvements. As for Inſtance:

'*April* 12. 1678. It pleaſed God to take to 'himſelf the Moſt Excellent Lady, the Coun- 'teſs of *Warwick*. She was Eminent in Reli- 'gion; a ſound Chriſtian in Knowledge and 'Practice; exceeding Charitable; did very 'much good; a very ſincere and obliging 'Friend; very ſweet in Diſpoſition, and in 'Condeſcention to all; even to thoſe much be- 'low her; ſhe did excell both in Religion, and 'in all other commendable Vertues; ſhe lived ve- 'ry deſirable, and dyed much bewailed, as a 'deep Loſs to her Relations, to the Neighbour- 'hood, to the Church, and People of God, to 'all that knew her, amongſt whom, to my 'Dear Husband; to him ſhe was a moſt entire 'Friend, and to my ſelf.

'Good Lord Sanctifie to us this heavy De- 'privation, the loſs of our Honourable and 'moſt Endearing Friend. Lord make up the 'Breach, which for Extent is very wide; yet, 'not beyond the Bounds of thy Boundleſs Com- 'paſſion. Good Lord fill up to us, and all 'that ſhare in this ſmarty touch of thy Hand, 'with full Supplies fetched beyond Creature- 'Enjoyments, more immediate from thy ſelf in 'thy immutable Friendſhip, and never-dying 'Love and Favour, in that unchangeable Rock

'of

'of Ages, Chriſt Jeſus; which Lord vouchſafe 'to grant. *Amen*, *Amen*.

And having named ſeveral Deaths of other Friends, with true Characters of them, ſhe concludes:

'Good Lord Sanctifie to me theſe frequent 'Warnings of Mortality, and Death. I beſeech 'thee fit me for my Departure out of this 'World.

She mentions alſo three Eminent Deliverances from the Danger of Fire breaking out in our Houſe, in which we inhabited, and one in another Houſe of ours, in the Pariſh, which were prevented by ſignal Providences, which ſhe ſets down, and cloſes with moſt thankful Praiſes.

There's not an Eminent Danger, into which I fell, and out of which God's Mercy reſcued me, which ſhe remembers not, with Expreſſions which teſtifie a moſt Dear Affection to my ſelf, and a moſt Pious and Devout Senſe of God's Watchful Providence, and Comfortable Inſtances of his Gratious Anſwers to her Prayers.

I ſhall touch but one or two out of very many. '*Auguſt* 1660. My Dear Husband co-'ming from *London*, fell into the Hands of four 'Robbers, which prevented his coming Home 'that Day, which much troubled me, being '*Saturday* Night, and being very Tempeſtu-

'ous with great Rains, Lightning, and Thun-
'der; but after ſome time ſpent by my ſelf,
'the reſt of my Family being in Bed, I powr'd
'out my Requeſt to God in his behalf; my
'Heart being much quieted, I went to my
'Reſt, where God gave me the Repoſe of the
'Night, and in the Morning brought home
'my Dear Husband, to our mutual Comfort,
'and his performing the work of that Day in
'God's own Service. Bleſſed be God.

'He received no eminent Harm; but at-
'tempting to eſcape, one of the Thieves with
'a Club ſtruck him on the ſide of his Head,
'but his Hat broke the Blow, that he had not
'much hurt, I bleſs God.

'They took his Money, Watch, and Rings,
'but none of his Cloaths; and though the
'tender Mercies of the Wicked are cruel, God
'ſo over-ruled their uſual harſh demeanour,
'that one of them pulled off one of his own
'Coats and wrapt it about him for ſome time,
'and ſet him under a Tree to ſhroud him from
'the Rain and Tempeſt. Bleſſed be God for
'his Preſervation in this Danger.

Some Paſſages in the preceding Paragraph run ſo parallel with what we read, St. *John* 4. 50. that I ſhall tranſcribe the Words, and then make an unforced and apppoſite Application of them to the purpoſe for which I produce them, and allude to them. *Then enquired he*

he of them the Hour when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh Hour the Fever left him; ſo the Father knew it was the ſame Hour in which Jeſus ſaid unto him, Thy Son Liveth; and himſelf Believed, and his whole Houſe.

She intimates *that*, and *when* ſhe powred out her Requeſts to God in my behalf, and that her Heart was much quieted, and ſhe went to her Reſt, and God gave her the Repoſe of the Night; and I know it was the ſame Hour in which I was delivered from thoſe violent Men, and I do believe God heard her Prayer, and Bleſs him for it: And O that others would believe him to be a God hearing Prayer, and would be encouraged to call earneſtly upon him!

There follow after this more than twenty eminent Dangers by afflictive, trying Providences, and very ſignal Deliverances from them. I'll touch but one of all theſe, (before I reach one at about thirty Years diſtance from what I laſt mentioned, (though all attended with Devout Reflections.

'*July* 4. 1676. My Dear Husband was under 'ſome Indiſpoſition of Health, he was Feveriſh, 'I feared he would have had a Fit of Sickneſs, 'which had very ſorrowful, oppreſſive Impreſ-'ſions on me. My Dear Husband then made 'his Will, (that is a new one, for I had made one many Years before,) 'and read it to me, ex-

'preſt his much Endearing Affections to me,
'in his great Love and Care of me, with ſo
'great a part of his Eſtate he gave to me for my
'Plentifull Suſiſtence after his Deceaſe. This
'Kindneſs I deſire to acknowledge with Thank-
'fulneſs to God and my Dear Husband. Lord,
'I Bleſs thee for thy ſparing Mercy in the re-
'paration of my Dear Husband's Health,
'which I beſeech thee continue to length of
'Days in this Life, and when this ſhall be no
'more, Lord crown with thy exceeding Weight
'of Eternal Glory. *Amen, Amen.*

Since which, making another Will, I gave her my whole Eſtate Perſonal, and Real (what deſigned for Charity, and a few Legacies excepted,) with power to ſell any, or all my Lands, leſt any un-foreſeen Emergency ſhould need extraordinary Supplies; but ſhe earneſtly intreated me to alter that Power of Selling, being abundantly ſatisfied to confine herſelf to the Perſonal Eſtate, and Revenue of the Land, which I gave her liberty to raiſe Money upon, to be repayed in ſome Years after her Death, to make as ſure as I could ſhe ſhould never want any thing which I was able to ſupply her with; which I mention to encourage Wives to deſerve as well, and Husbands to compenſate ſo well-deſerving Wives.

What ſhould have been immediately ſubjoyned to my Eſcape from violent Men in 1660.

becauſe

becauſe of the too great ſimilitude between them, is my deliverance in 1685. I will not ſay from more unrighteous, yet I muſt ſay from thoſe which are more inexcuſable; for God himſelf ſeems to extenuate the Fault of them who in Neceſſity take from others, to ſatisfie their own Hunger, and preſſing Wants; but I never read that either God, or any Man, (except thoſe like them,) excuſed thoſe who ſin of Malicious Wickedneſs, and gain nothing, beſides the filling up the Meaſure of their Iniquities, but the ſatisfaction of their own ſpightful Malice, in troubling and afflicting others.

I will not tranſcribe what her Pen ſo largely, ſo truly, ſo piouſly ſets down on this occaſion, only the number of the Days, which I confeſs ſhe calls the ſhort Triumph of the —— being exactly Ten, puts me in mind of *Rev.* 2. 10. and if this fall into the Hands of any who made themſelves Acceſſories, and guilty, *poſt factum*, by a ſnearing Pleaſure they took in the wicked Oppreſſion of the Innocent, I pray God give them Repentance.

And I think it is no harder to forgive them, than it was for *Tertullian* to glory in the Chriſtians behalf, that *Nero* was their firſt Perſecutor; whom he, ſpeaking in their Name, calls *Damnationis noſtræ Dedicatorem*; It muſt needs be good which *Nero* perſecutes. And we have a ſurer word, St. *John* 15. 18, 19.

A great many more afflictive Diſpenſations the Divine Wiſdom and Faithfulneſs ſaw good to exerciſe us with, to enforce us often to the Throne of Grace to obtain Mercy to help in time of need, and many moſt ſignal and ſurprizing Deliverances from them, did his Goodneſs and Loving-kindneſs ſeaſonably vouchſafe us from them, and moſt gracious Supports did his tender Compaſſions afford us under them, frequently bringing Meat out of the Eater, good out of evil, filling thereby our Hearts with his Love, and our Mouths with Songs of Praiſe and Thankſgivings to him, the Rock of our Salvation, and our Refuge in times of Trouble, and repeated Experiences of his readineſs to pity and to ſuccour us, raiſing up thoſe hopes which make not aſhamed. All which ſhe records with ſo ſavoury a ſenſe of God's Mercy, and ſuch lively Expreſſions of moſt humble and holy Hallelujahs, as might inſpire moſt ſerious Sentiments into the Reader; but I ſhall ſlide over them in ſilence, becauſe, as I hope many do not need thoſe Sparks to kindle their gratitude into Flames; ſo many are of ſo prejudiced a frame of Spirit, that to uſe ſo baſe a word, as fitted to ſo baſe a temper of Mind, they would rather piſs them out, than ſuffer them to kindle into a blaze of Devotion, on ſo damp an Hearth as are the Hearts ſteep'd in impure noiſome Luſts, not only deſtitute of all

all Senſe of the Power of Godlineſs, but implacable Enemies to it, in all who own and love it.

SECT. XX.

Of our going to Tunbridge-Wells.

THough it be known to many, that we moſt frequently went to *Tunbridge-Wells* from 1661, and after ſome Intermiſſions, almoſt every Year till 1689. yet more may wonder why I write a Section of it here, to which this ſhort Account might ſerve for anſwer. I doe it becauſe I find ſo much concerning it under her Pen, who is the Subject and occaſion of the whole. But that's not all, it is to ſhew how ſhe behaved her ſelf there, as well as with what Chriſtian Frame of Spirit ſhe attended God's Providence, in expectation of a Bleſſing from him who made the Fountains of Waters, and gave to them their uſefull Properties, and rendred them very beneficial to her. Many, 'tis true, go thither ſolely, or chiefly, to drink theſe Waters for their Health; but it is as true, many go thither for Pleaſure and Diverſion only; as many for a mixed reaſon including both; and to this laſt Rank belongs

her going thither: But leſt any ſhould be ſurprized by this, I muſt Interpret my ſelf.

She went thither to drink the Waters, which oft proved very advantageous to her, and that End was common to her, with many others; and ſhe went for Divertiſement and Pleaſure, as many more; and this alſo was common to her with Hundreds, in *Sound*, but not in *Senſe* or *Meaning*, and it may be was peculiar to her; and it is poſſible, few, if any, ever went ſo many years to *Tunbridge-Wells* on her deſign, and ſo improved it as ſhe did; for while too many place their divertiſement in eaſing their Minds of the Cares of their ordinary Employments, and as a Carnaval, to gratifie their looſer Fancies with freer Converſation, diſplaying their gawdy Bravery, Walking, Dancing, Gaming, not to ſpeak ſo ſeverely as to ſay, to drink Iniquity like Water, without numbering either Draughts or Glaſſes.

She went (I do not ſay at firſt with that Deſign, but when Uſe and Experience had taught her the opportunity and ſatisfaction of that Practice) as to a place of Privacy and Retirement, to be vacant to God, and her Spiritual Concernments, which I hope I ſhall evince to be unqueſtionably true, though it may ſeem a Paradox, and next to Impoſſible.

Let me introduce this Narrative, (to render it more Intelligible,) with the Examples of two Fathers,

Fathers (if I may ſo call them) of two very different Churches; Cardinal *Bellarmine*, and Mr. *Iſaac Ambroſe*. *Bellarmine*, as Scholars well know, was for many Years engaged, and as we ſpeak Proverbially, over Head and Ears in deepeſt cloſeſt Studies, in Reading, and Diſputing, and Publiſhing his Controverſies; yet he reſerved to himſelf a Month out of every Year, *his Dear September*, which he wholly ſpent in Devotion, in Contemplation, Prayer, and ſuch like Holy Exerciſes, which immediately, and ſolely reſpected the purifying and perfecting his own Mind and Heart, and Saving of his Soul.

Mr. *Iſaac Ambroſe*, who was, I think, a Non-conformiſt Miniſter, though I cannot affirm it, whoſe Works have ſold ſo well both in *Quarto* and *Folio*; his *Prima*, *Media*, *ultima*, and his *Looking unto Jeſus*; Printed firſt in a large *Quarto* Volume, and which was highly Commended to me by a very Learned Roman-Catholick, and the devouteſt Man I ever knew of that Communion. This Mr. *Iſaac Ambroſe*, though he was indefatigably Painfull in his Miniſtry all the other parts of the Year for the Souls of others, yet in *Autumn*, for a Month, ſilenced or ſuſpended himſelf, if I may ſo phraſe it, which Month he ſpent moſt part in the Fields, and Solitary Woods, (Places like *Southburrow*, *Canes*,- or *Mercers-Woods*;

Woods; like *Culverden*, *Ruſthall-Common*, *Cuverly-Plain*, or *Fant-Hill*, (this is *Tunbridge-Wells* Language,) and the Places adjacent to the Wells, which I have known almoſt a Wilderneſs, though now become a kind of *Pentapolis*, an Heap of Cities joined in one, by ſuch a Multitude of Commodious, Sumptuous Houſes.)

And in theſe loneſome ſolitary retreating Places, far from diſturbing Noiſe, or diſtracting ſight of Men, looking off all other Objects, did he ſpend the days of this Month, looking ſteadily to Jeſus, Converſing not ſo much as with Books (if I remember right what I read ſo many Years ago, and have not now by me to conſult again) in Meditation, Contemplation, Thinking, and with intenſeſt, cloſeſt, moſt fixed Application of his Mind to unſeen and Cœleſtial things.

And what theſe two ſequeſtred Months were to the above-named *Fathers* in their ſeveral ways, was the *Water-drinking Seaſon* to this good *Danghter* of the *Church of England*, an Advantage as conducive to her Soul's Health, and Vigour, from the ſtill Waters of the *Upper Springs*, as thoſe of the *Nether Springs* were to the relief of her Body.

'Tis fit I ſhould account for what I ſay, which I will do when I have a little touched ſome Paſſages left by her own Pen, which ſpeak the

the Pious Senſe ſhe had of God, as in all things, ſo in the *Tunbridge* Journeys; one or two Inſtances may ſuffice for this.

'*July* 5. 1680. I went to *London* through 'the great Love and Care of my Dear Huſ-'band. In order to my going to *Tunbridge-Wells* 'to drink the Waters, I being not well, my 'Dear Husband, Self, and Maid-Servant with 'us, the Eighth of the ſaid Month, through 'God's Merciful Providence we came ſafe to '*Tunbridge*, and were well accommodated, and 'ſtayed drinking the Waters ſix Weeks, I hope 'with good Succeſs; with other Mercies there 'received, 'twas not the leaſt, that I there 'met with ſome of my choiceſt Friends: Bleſſed 'be God for that his Favour to me, and for all 'the reſt. We came Home *Auguſt* 21. where 'we were very welcome to our Family, and 'Pariſh-Neighbours, with much Expreſſion of 'Kindneſs, and found all well, Praiſed be God.

'*July* 16.---81. My Dear Husband, with 'my Self, and Child, went from Home to go to '*Tunbridge-Wells* on my Account, to drink the 'Waters; we lodged the firſt Night at *Bromly*, 'next Night at *Tunbridge* Town, not being 'certain of our Lodgings at the Wells. But 'the next Day through God's good Providence 'we were received and accommodated where 'we were the Year before. That Morning, '18. My Husband and ſelf drank the Waters,

'and

'and continued them twenty nine Days with 'good Succeſs, Thanks be to God for all the 'Mercy of that Journey and Place. We re-'turned *Auguſt* the 16th, and came home the '18th, found all well, bleſſed be God, *and for* '*Welcome of Neighbours and Friends.* Thus did ſhe continually in all her ways acknowledge God. This taſte is enough.

Now to *confirm* what I *affirmed* before, how ſhe improved this Retreat and Retirement to Religious Purpoſes, I know it is one of the moſt common Rules given to, and received by Water-Drinkers, to relax their Thoughts, not to be Intent, or over Serious, not to Read, or to apply their Minds cloſely to any thing during the time that they ſtay; which Rule I fear is not ſo *good* as *common*, nor needfull to be obſerved, as eaſily believed through too much Propenſity to Self-Indulgence; for I never knew the Waters more beneficial to any than to my Dear Wife, who never purchaſed the Succeſs at the price of loſing ſo much Precious Time. But on the contrary, as that *Month* uſed to be at Home the moſt *buſie* and *interrupting* time of all the Year, by reaſon of *Harveſt*; and being Bleſt with Servants to whom we could and did intruſt thoſe Affairs, without ſollicitous Diffidence of their honeſt, prudent Care and Diligence; it was the quieteſt, and moſt ſedate and calm Vacancy which fell within the twelve

twelve Months Circle, which ſhe employed accordingly.

Being now free even from the moderate Cares of uſual Inſpection of her Family, ſhe roſe at her conſtant Hour, four a Clock, and ſpent two hours or thereabouts with God; then having begged a Bleſſing on them, about Six began to drink her Waters, Walking, and Converſing with ſerious Chriſtian Friends, till ſhe had finiſhed that Day's Waters, and dined about one a Clock, and ſat an hour after in Converſe. The reſt of the Day, which was here free from Domeſtick Cares and Inſpection, and had no Diverſion but receiving Viſits, (which ſome Perſons of Quality would condeſcend kindly to make her, and of which ſhe would repay with Civility, as many in one day, as ſhe received in four or five,) ſhe improved in Devotion, Reading the Holy Scriptures, and other uſefull Books, Meditation, and ſecret Prayer, and walking in a private commodious Walk, (which lay near our Lodgings,) which ſhe much delighted in, and called *her Walk*, for the Convenience it afforded her, both for the Health of her Body, and Satisfaction of her Mind. Only ſhe would appear once, or at the moſt twice in the whole Seaſon, on the Greens on a Dancing Night, not ſo much by Inclination, as to avoid the Imputation of Moroſeneſs and Affectation. Her Charity was alſo always very conſiderable

at

at *Tunbridge-Wells*; where ſhe obtained ſignal Mercy from God, ſhe ſhewed Mercy for his ſake to thoſe ſhe judged fit Objects of it; though ſhe had but a ſhallow Purſe, ſhe had deep Compaſſions, and I find above twenty Shillings in Money given in a Water-Seaſon, beſides Bibles and other good Books which ſhe carried down with her, ſent for to *London*, or bought there, to give away to poor People as often as ſhe went.

The commodious Privacy of our Lodgings, (which we never changed, after we found the conveniency of them, for many Years,) contributed much to her undiſturbed Retirement; for the Houſe ſtanding alone, out of the noiſe of Ranting Neighbours, and of no great Receipt, that we could uſually fill it with our Friends, and ſo chuſe our Company; we had little Moleſtation by noiſe or hurry, or diſagreeable Converſation which is not the leaſt troubleſome Grievance of that Place.

I know we were cenſured for the reputed meanneſs of our Lodgings, but though we had no obligation to pleaſe any but our ſelves in that Particular, yet for the Reaſons mentioned, and many more, we would not have changed them for any we knew of thrice the Weekly Rent, though they had been offered us on equal terms we paid for ours; and therefore we uſed to ſend before-hand to ſecure them, my Dear uſing to ſay, *She had rather not go, than be diſappointed*

diſappointed of them when ſhe came thither. So dear was the advantage of ſo calm a Privacy to her in the midſt of ſo great a Noiſe and Hurry, as uſually attends that Place and Seaſon.

SECT. XXI.

Of the keeping our Wedding-Day, and Entertainment of Friends.

SO deep a Senſe of the Divine Goodneſs (which ſingled us out from all other Perſons in the World to be joyned together in that neareſt Relation) had the mutual Satisfaction, and conſtant well-pleaſedneſs with each others Society, impreſt upon us, that our humbleſt and moſt hearty Praiſes for it were not only as a Drink-Offering, poured out upon every daily Sacrifice; but upon every annual Revolution of the 23d of *July*, we doubled our ſolemn Thank-Offering to God, and rejoiced before him with (I'll for once ſtep beyond the uſual modeſty of my Pen) a generous and noble Feſtival Entertainment of our Right Honourable, and other much Honoured Friends, who oft vouchſafed us the Favour to rejoice with us, and I have had near thirty Bucks from *Leez* on that occaſion, ſo well was our Day and Cuſtom known and approved of.

And

And I have had many pleaſant things ſaid at my Table in our Innocent Mirth, of thoſe who could not keep their Wedding-Day with ſo chearful, and ſo ſerious thankfulneſs; the very laſt, three Coroneted Heads, and others of beſt Quality, (next to Nobility,) honoured us with their Company, and numbered thirty nine Pyes in one Diſh, made by the Hands which received a Wedding-Ring ſo many Years before, and ſeemed well pleaſed with the neatneſs and plenty of their Entertainment; but eſpecially with the grateful acknowledgments we made to God, and one another, that his *Mercies*, and our *Contentments*, had much exceeded the number of our Years.

At other Feaſts, in which we often Entertained our Worthy Friends, and Loving Neighbours, though it was our joint Charge, yet it was uſually her ſole Care and Trouble; and when I have asked her what ſhe would have, though ſometimes ſhe would tell me, yet other whiles ſhe would reply, *I pray thee let me alone, trouble not thy ſelf; let me but know whom thou Inviteſt, and leave the reſt to me; I'll be thy Warrant, there ſhall not want what is ſufficient and convenient.*

But ſome may ſay, to what purpoſe was this waſte? Why was not this rather given to the Poor? (But remember it was *Judas Iſcariot* who asked that like Queſtion.) And others

others may object, St. *Luke* 14. 12, 13. *When thou makeſt a Dinner or Supper, call not thy Friends nor thy Brethren, nor thy Kinſmen, nor thy Rich Neighbours, leſt they alſo bid the again, and a Recompence be made thee: But when thou makeſt a Feaſt, call the Poor, the Maimed, the Lame, the Blind, and thou ſhalt be Bleſſed,* &c.

To which let me make this modeſt and true Reply: She did all this in Effect. For ſhe provided ſo liberally, (and for that very End,) that there was more left when all our Gueſts and their Attendents, and our own Servants, and Labourers about the Houſe (who were all called in) were ſatisfied, than was Spent, and Eat. And uſually more than, in a ſtingy Niggard's Hand, would have maintained a bigger Family than ours at leaſt a Fortnight. All, or moſt of which ſhe diſtributed ſo liberally the following Days, that ſhe feaſted more poor Families with the Remainders, than Perſons at the firſt furniſhing the Table.

And the next Morning after a Feaſt, ſhe had always ſtore of Patients, for the forwardeſt would diſguiſe their Errand, and ſend a big Girl with a Glaſs or Gally-Pot, to pray her to ſend her ſomewhat for a Pain of the Stomach, or ſome ſuch like Infirmity; to whom ſhe would merrily anſwer, *I know her Diſeaſe, keep your Glaſs*; and would cauſe her Maid to bring a good Platter full of Victuals, and bid the

Meſſenger tell her Mother, *She would have her take that, and it would not fail to cure the Pain at her Stomach.* And thoſe who came not of their own accord, ſhe would ſend for, or ſend them their Doſe of the like Phyſick; having before diſtributed it into as many Heaps as ſhe deſigned to feaſt Families; and I never ſaw her more pleaſant upon any occaſion; for ſhe fed the Poor with more delight than ſhe Eat her own meals. So true is that Saying of that great Advocate for Charity, the Reverend Doctor *Hamand*; *No Senſuality is ſo great as this, to give.*

And this was not the only Feaſting them, but every *Chriſtmaſs* all were Invited, Rich and Poor; and ſhe would encourage them to bring all their Children, and provided a Table for them by themſelves; and when their Parents would excuſe their bringing them; ſhe would ſay, *Trouble not your ſelves, I love to ſee this little Fry; they are as welcome as your ſelves, though you be very welcome.* I write not this as if it was fit for the Great ones, to tarniſh, and ſtain their Husband's Dignity, by condeſcending to like Familiarity with them of low Degree, but to be a Pattern to ſuch mean Folks as we, who ſtand on the ſame low and humble Level, who, I dare ſecure them, will loſe neither Love nor Honour by it.

I ſhall

I ſhall conclude this Section with a few Words, to ſhew how Providence prevented, that this kind Cuſtom dyed not before her. Laſt *Chriſtmaſs*, not to ſpare my *Purſe*, but my *Dear Wife's Pains and Trouble*, I told her we had now continued this Cuſtom a great while, and that I thought it too burthenſome to her; a Dinner ſignified not much to the *Rich*, and for the *Poor* I would take Care they ſhould be no loſers. She at preſent ſeem'd well pleaſed with what I ſaid, and acquieſced in it. But upon ſecond Thoughts ſhe ſaid, *My Dear, I thank thee for thy Tenderneſs to me, to prevent my Trouble; but I am rather willing to undergo it, were it greater, than to diſcontinue a Practice ſo long uſed conſtantly, and thereby occaſion any miſ-interpretation, as if it proceeded from Parſimony, or abatement of Kindneſs; therefore I intreat thee let us continue to doe as we have hitherto done Yearly, only let us try to have all in two Days we uſed to have in three; and if our Houſe will not contain them all at twice, to ſome of the pooreſt I will ſend double as much as they could have eaten here.* And ſo it was agreed, and performed, and ſo her laſt *Chriſtmaſs* was as kind and Charitable as thoſe of former Years.

SECT. XXII.

Of the Marriage of our onely Daughter, and her Death in Childbirth the ſame Year, yet leaving a Son.

IT is not to be wondred at, that ſhe ſhould write ſo many Pages of this Come-Tragedy (as I called another Providence mentioned before, a Trage-Comedy) whoſe Pious Kindneſs was ſo mindful in Holy Prayers and Praiſes, not of her ſelf alone, but of her Honoured Friends. I ſhall touch but one or two for Inſtance, and I cannot ſingle out any more ſuitable than of thoſe Right Honourable Ladies, whoſe ſweet Condeſcenſion not only vouchſafed to give this our Dear Daughter frequently their kindeſt and familiar Converſation, but borrowed, and deſired hers almoſt whole Summers divers Years. Concerning theſe young Ladies thus her Pen ſpeaks:

'The Lady *Ann*, the Lady *Mary*, and the 'Lady *Eſſex Rich* had a Pious Education, under 'the tender Care of the Right Honourable the 'Counteſs of *Warwick*, their Aunt, whoſe 'great Care of them, and Kindneſs and Love 'to them, ſupplied and over-ſhot the meaſures 'of what could be expreſſed to them by the 'tendereſt Mother. Of two of their Marri-'ages ſhe writes thus: *December*

'*December* the 11th, 1673. The Vertuous 'and Right Honourable the Lady *Mary Rich* 'was Married to Mr. *Henry St. John*, the El- 'deſt Son of Sir *Walter St. John*, a Pious, good 'Family, and an ancient Barronet, and 'great Eſtate. Bleſſed Lord thou haſt abun- 'dantly enriched them with the Bleſſings of the '*Nether Springs*, full ſtreams in the good things 'of this Life, let it not be their all, but turn 'theſe Waters into Wine; give them the Bleſ- 'ſings of the *Upper Springs*, the plentifull Ef- 'fuſions of thy Spirit flowing into their Hearts 'and Souls, that they may *build up each other* '*in their moſt Holy Faith, as Heirs together of* '*the Grace of Life.*

'*June* 16. 1674. The Honourable Lady '*Eſſex Rich* was Married to Mr. *Daniel Finch*, 'Eldeſt Son to his Father, then *Lord Keeper* '*of the Great Seal of England.* Good Lord 'give them the Bleſſings of thy Right-hand, 'and continue to them the Bleſſings of thy Left- 'hand alſo. But let not their Portion be only 'in this Life; let thine own Prerogative have 'the Supremacy in their Hearts, and accelerate 'and quicken them to thy Service, that Glorify- 'ing thee on Earth, they may be in Everlaſting 'Glory with thee in Heaven. *Amen, Amen.*

I will mention no more like Inſtances, and humbly beg Pardon if I have been too bold in touching theſe.

I now come to the Title of this Section, and ſhall add nothing of my own, only tranſcribe, and that with Abbreviation, what her Pious Pen hath left me; not that one Word need to be retrenched upon other accounts, but only to avoid Prolixity.

'*January* 17. 1675. My Dear Husband, and 'my Dear Child *Margaret Walker*, went to *Lon-*'*don*, in reference to our great Concern, her 'Marriage, our onely one, ſo dear to us. She 'was Married *February* the 1ſt, 1675. to Mr. '*John Cox*, Barriſter of *Grays-Inn*. His Father 'lived at *Coggſhall*; his Relations very honeſt 'good People, and very well to live in the 'World. God hath graciouſly provided for 'her a loving Husband, a ſober Perſon, and 'I hope, a good Man. God conſummated 'their Choice by Mr. *Gifford*, a worthy good 'Man, Miniſter of St. *Dunſtan*'s in the *Eaſt*, in '*London*; whither ſhe was accompanied by 'the Right Honourable the Counteſs of *War-*'*wick*, with the chief of the Family, from '*Warwick-Houſe*, and with many other mani-'feſtations of Kindneſs God ſhined upon her, 'and in all reſpects gave her a comfortable Day. I draw the Curtain of a modeſt, *&c.* over the reſt, leſt the Thankfulneſs of her who was ſo truly humble, ſhould incurr the unkind cenſure or ſuſpicion of Vanity, and concluding what I have omitted, with theſe Words: 'And

'with

'with many other Favours God hath honoured 'them. She proceeds:

'Lord, I desire to own thy Goodness, as 'the Fountain Head from whence flows all 'Good, to be enjoyed in the things of this Life 'and concerns of a better, and more endura-'ble Estate for their Souls advantage.

'For which, I beseech thee give them a ca-'pacious Heart to know, love, serve, and en-'joy thy self, and vouchsafe them of the good 'things of this World, what thou seest con-'venient for them, and help them to be con-'tented to be without what in mercy thou de-'niest them.

'Good Lord keep both them and theirs in-'offensive in this World; and when they shall 'go hence, and be no more in this Life, Lord 'grant that where thou art they may be also, in 'Eternal Glory. *Amen, Amen.* Thus far the pleasant and more lightsome part: Now follows what's more dark, and dolefull.

'I have now a very smarty, afflictive Dis-'pensation from God to record, very pressing 'by his afflictive Hand on us.

'I acknowledge, very deservedly for my 'Sins the Lord hath taken from us out of this 'Life our onely One, the most dearly Belo-'ved Daughter, and Child of my choice Af-'fections, Mrs. *Margaret Cox*; she was mar-'ried *February* the first, 1675. The 19th of

'*November* following ſhe was Delivered of a 'Son, Lord's Day ſeven a Clock in the Morn-'ing. She continued pretty well two or three 'Days; *Tueſday* following ſickned of a Fever, 'and dyed *December* the 5th, 1675. But God 'in the midſt of his juſt Judgments remembred 'his Mercy to us, hath ſpared the little one to 'us, Bleſſed be God for it, and received the Mo-'therleſs Babe into Covenant with himſelf by 'Baptiſm. I Bleſs God he is the Son of good 'Parents, his Father a very ſober and a good 'Man, his dear deceaſed Mother was a fine, 'lovely, handſome, well accompliſhed Wo-'man, both in Nature and Grace, to God's Praiſe 'I do make my Acknowledgments, let it have 'no other Cenſure. She was of a quick Ap-'prehenſion, modeſt, humble, diſcreet, and 'of a good Judgment, and well fitted for Fa-'mily-Government and Imployment. She had 'a ſweet amicable Deportment, and gracefull 'Behaviour; theſe Endowments through God's 'Kindneſs to her, rendred her very deſirable 'to all that knew her.

'God was pleaſed to give her much Honour 'and Eſteem in this World, with which ſhe re-'tained a lowly Mind, with much ſweet obli-'ging Kindneſs to all acquainted with her. 'She was very Friendly to the meaner ſort, ve-'ry kind and charitable to poor People, to 'whom ſhe had a very compaſſionate Heart, and

'bountifull

'bountifull Hand in relieving of them, which 'ſhe did with great Privacy, though God hath 'been pleaſed ſince her Death to make it known 'by them in their Acknowledgments, and be-'wailing their loſs of her. I bleſs God ſhe 'lived very deſirable, and dyed much lamented; 'ſhe was a very loving, dutifull Child to her 'Parents, a very endearing Wife to her Huſ-'band, and very ſweet in all her Relations; 'ſhe was very acceptable to all her Husband's 'Kindred, by whom the loſs of her was much 'bewailed. God was pleaſed to make her 'married condition very Satisfactory to herſelf, 'and all concerned; and though God was 'pleaſed to conclude it in ſo ſhort a time, taking 'her out of this Life ſcarce eleven Months 'from her Marriage, which was accompanied 'with great Joy and Kindneſs of Friends; yet 'God filled it with the cloſe crouded manifeſta-'tions of his Love and Favour to her; yea, her 'whole Life, from her Cradle to her Grave, to 'which ſhe went with much Decency and Ho-'nour, and which is much more valuable, un-'blemiſhed, free from the groſs defilements of 'this World. The Lord was pleaſed to fit her 'for himſelf by a tender crazy Conſtitution of 'Body, ſhe was much afflicted with Head-Ach, 'and other Illneſs, which ſhe bore with much 'quietneſs and ſubmiſſion under God's Hand, 'by which he led her to the conſideration of a 'better Life.

Abour

'About four Years of Age, on days of Pray-'er and Faſting, ſhe would ſit by me the whole 'Day, and at Prayer hold up her little Hands, 'which in her riper Age, with continuance 'from her Childhood, ſhe performed more un-'derſtandingly.

'She was conſtant in Religious Duties, con-'verſant in God's Word, the Holy Bible; which 'whilſt ſhe was a Child ſhe oft read through, 'and got much Scripture by Heart. Alſo read 'many good Authors, ſeveral good Books her 'Dear Father or my ſelf commended to her, 'which Practice ſhe did not decline, neither be-'fore nor ſince her Marriage. She conſtantly, at 'leaſt twice a Day, made her Addreſſes to the 'Throne of Grace in Prayer.

'When ſhe was very young ſhe would give 'an account of a Sermon, and repeat moſt of 'the Particulars, or Heads of it; and as ſhe was 'religiouſly habituated from her Childhood, I 'do humbly hope, God confirmed her by his 'Grace to Perſeverance in the Ways of God.

'She would excite others, not only in her 'own Practice, but by her Counſels as to their 'Souls Concerns.

'Amongſt other her good Advices, as her 'Dear Husband ſince her Death hath informed 'me, ſhe ſaid to him; 'That ſhe did not que-'ſtion but he Prayed alone before he had her, 'and ſaid, ſo did ſhe; and deſired him to con-

'tinue

'tinue the ſame', that one Prayer might not 'be loſt by their Joint-Prayer, which they u-'ſed once a day, going together alone to ſeek 'God, beſides publick and Family-Worſhip. 'They oft ſaid, that nothing ſhould more o-'blige them to each other, than their mutual 'Love to each others Souls, in their helping 'one another in their way to Heaven. I bleſs 'God for his ſignal kindneſs to her in him ſo 'near and dear to her; not only making them 'one Fleſh, but one Soul, and both one Spirit 'in himſelf.

'In the time of her Travail, and following 'Sickneſs, ſhe was very Meek and Patient, as 'in all her former Sickneſſes, and Pain: The 'Diſeaſe took her Head, which deprived her 'of her Underſtanding; but I bleſs God, that 'ſo guarded her Tongue, that ſhe did not diſ-'honour him. The Lord was pleaſed to give 'her ſome little relaxation of her Diſeaſe, in 'which Intervals ſhe expreſt her ſelf Pi-'ouſly: And deſired of her Relations the 'carefull and good Education of her Child; 'ſaid ſhe had oft begged of God in the behalf 'of her Relations by Marriage, and for thoſe 'who were not diſpoſed of, that God would 'fix them ſo, as might be their beſt ad-'vantage both for Soul and Body, and deſired 'there might continue a Loving Reſpect be-'tween both Families; which I do beſeech God 'to preſerve. 'Her

'Her Diſeaſe did not give her leave to expreſs 'herſelf, as otherwiſe ſhe might have done, 'much more to God's Glory, and the Comfort 'of her Friends. But Bleſſed be God for his 'Grace beſtowed on her, that her Evidences 'for her Eternal Happineſs were not to ſeek 'upon her Dying-Bed, but were in the ſafe 'Hand of our Saviour, and ſealed with the 'Signet of God's Right-hand, with an indeli-'ble Character and Inſcription of God's Holy 'Image and Law on her Heart, by his Holy 'Spirit, as a Title to thoſe Eternal Manſions 'of Glory purchaſed for her with the precious 'Blood of her dear Redeemer, Jeſus Chriſt; 'in which Bleſſed Eſtate I humbly hope ſhe is, 'in the Everlaſting Fruition, and Enjoyment 'of God, his Elect Angels, and thoſe Bleſſed 'Spirits of the Juſt made perfect. Her Fleſh alſo 'ſhall reſt in hope of a glorious Reſurrection; 'when Mortality ſhall be ſwallowed up of Im-'mortality, God will joyn Soul and Body in 'an indiſſoluble Union with himſelf, in that a-'bundant Entrance, into the Everlaſting King-'dom of our Lord Jeſus Chriſt; ſo ſhall ſhe be for 'ever with her Lord in thy Eternal Praiſes. In 'which Perſuaſion, good Lord quiet my Heart, 'that I may acquieſce in thy unerring Wiſdom. 'Good Lord ſcatter the Foggs and Miſts of my 'unruly Paſſions, that hinder the ſight and view 'of thy reconciled Face, and Favour to me. I

'beſeech

'beſeech thee Pardon my Sins and Offences, 'which have provoked thee to this manifeſta- 'tion of thy diſpleaſure againſt us, bereaving 'us of our Children, that of eleven none re- 'mains; and of this, the loſs more grievous 'than any of the reſt, though they, with her, 'through thy Kindneſs very deſirable to us, 'but ſhe our laſt, one and all. Lord, ſhouldſt 'thou take my Forfeitures, how deſtitute ſhould 'I be, not only of Children, but of all thy 'ſuſtaining Mercies, and above all, in the ir- 'reparable loſs of thy ſelf, who art abundantly 'better to me than Sons and Daughters.

'Good Lord ſanctifie to me this Diſpenſati- 'on, and help me to find out the accurſed thing 'which provoked thee to ſmite with ſo heavy 'a Blow. I beſeech thee, with this correcting 'Hand beat off the buſie Flies of Sin and Tem- 'ptation, that they may not corrupt my Soul. 'Good Lord cleanſe me from all filthineſs of 'Fleſh, and Spirit, that I may perfect Holineſs 'in thy Fear, run with Patience the Race thou 'haſt yet ſet before me, finiſh my Courſe in 'thy Service, and conclude my Life in this 'World to thy Glory, in the Salvation of my 'Soul, for Chriſt's Sake.

'Lord, as for my ſelf; I beg of thee to be 'very Gracious to thoſe related to us by the 'Marriage of our Dear Child; though thou 'haſt looſed the Knot that ſo nearly joyned our

'Families

'Families, I beſeech thee do not untie thoſe 'Affections that ſhould continue Mutual Love. 'Good Lord let that dear Chid ſhe hath left 'behind her, cement and joyn our Hearts in 'joynt Thankfulneſs unto thee, and unite us 'one to another. Lord, give them thy choice 'Favours in Jeſus Chriſt, pardon of Sin, with 'the Graces of thy Holy Spirit, and order and 'diſpoſe for the beſt whatever may concern 'them and theirs, as to a happy tendency to 'their well-being in this World, and attaining 'of thy ſelf in endleſs Glory.

'I beſeech thee be very gracious unto him 'whom thou hadſt united ſo nearly to her in a 'ſweet Conjugal Relation: Lord, I have ſin-'ned, and he alſo ſuffered. Good Lord, let all 'Grace abound to him in all concerns in this 'Life, and for a better; and let her gain be 'his great Advantage, joyning his Heart more 'cloſely to thy ſelf.

'Good Lord bleſs that ſingle Poſterity of his 'and ours, left of her who was his dear Wife, 'and our dearly Beloved Child. I beſeech thee 'be his God in Covenant with him; and, Lord, 'give him the Efficacy of his Baptiſm, that he 'may be thine by Grace and Adoption. I 'beſeech thee take full and early Poſſeſſion of 'his Heart. Good Lord keep out the Vanities 'and Follies of Childhood, and Youth, that 'while he is Young he may be a Beloved Diſci-

'ple

'ple of Jeſus Chriſt. If thou ſeeſt it good to 'continue him in this Life, I beſeech thee 'grant that he may in his dear Mothers room 'Honour God in this World, with an exempla-'ry, holy Life, a choice Inſtrument of thy Glo-'ry. Good Lord, charge thy Providence with 'him in the whole courſe of his Life, and make 'up all Relations to him in thy ſelf: Graciouſly 'ſupport him in, and through this World. 'Good Lord preſerve him from the Soul-ruin-'ing Evils of it, and when thou wilt take him 'hence, I beſeech thee receive him to thy ſelf, 'in thy Everlaſting Kingdom, in the full Frui-'tion of God in Glory.

'Lord, though thou was pleaſed to clip off 'ſo great a piece of the Comfort of my Life in 'this World, denying my Vehement Deſires 'and Requeſts, with the many Prayers of thy 'People, and our Chriſtian Friends, for the lon-'ger ſtay of our Dear Child with us in this 'World; yet thou art not the leſs a God hearing 'Prayer, but haſt heard, and granted to an 'higher End, not here on Earth with us, but in 'Heaven with thee, received in the Arms of 'Everlaſting Mercies, to which Bleſſed Eſtate 'I beſeech thee bring me, and thoſe Relatives 'very dear to me. Good Lord ſanctifie to us 'this Chaſtening Hand; and though thou cut-'teſt off the Streams, my Comforts of this 'Life, let not my Soul be as a parched Heath,

'that

'that receives no good, but draw me to thy ſelf, 'the Fountain of durable Mercies; give me 'thoſe Living Waters from the Wells of thy 'Salvation, the Light of thy Countenance, 'with thy reconciled Face and Favour, thoſe 'Rivers that make glad the City of God. Good 'Lord vouchſafe me the ſweet refreſhing gales 'and incomes of thy Spirit, and with thy 'Grace conduct me off theſe ruff Seas of Sins 'and Sorrows, to my deſired Haven and Port, in 'thoſe Eternal Manſions of Glory, where all in 'thee ſhall meet with full Enjoyments of God, 'and one another, with ſweet acclamations of 'Thankfulneſs and Praiſes to thee our God, for 'Ever, for Ever. *Amen*, *Amen*, *Amen*.

I have tranſcribed this long Paragraph, without altering, or changing the order of a Word; if ſome may account it tedious, who either have not been exerciſed with ſuch Tryals, or have other ſhorter and cheaper ways to relieve themſelves againſt them, let them uſe their own Methods, without cenſuring, or deſpiſing hers. This was her Heart's Eaſe when ſhe was overwhelmed, pouring out her Complaints to God in ſecret was her beſt Anodine; but I hope it will need no Apology with moſt, and if it doth with any, I'll not run the riſque of loſing my Labour by attempting it, where the Succeſs is ſo doubtfull and unpromiſing.

I ſhall

I ſhall venture to enlarge this Section a little farther, for three Reaſons; Firſt, To ſhew the ardour of her Zeal for the Spiritual good of this Child, ſo exceeding dear to her, which may be an Inſtructive Example to ſome Mothers or Grand-mothers to ſtir up the like towards their Deſcendants, as nearly Related to them as this Child to her. Secondly, Becauſe I foreſee I ſhall not in the Body of this Book have much farther occaſion to trouble the Reader with any long tranſcripts out of her Writings, what remains being deſigned for the Appendix, which will be entirely her own. Laſtly, To imprint upon the Child due Sentiments of Gratitude to God and her.

I meet with many Expreſſions of moſt Pathetick Tenderneſs towards this dear Child, who now, next to my ſelf, was the Center, in which all the lines of her ſtrong Affections terminated.

'*July* 14. 1679. Our dear ſweet Child went 'to *Coggſhall* to his Father's Houſe, the Lord 'preſerve him from all Evil, and Bleſs him, 'and comfortably reſtore him to us again. A-'bout a quarter of a Year after he returned well 'to us again: Bleſſed be God for it.

'We went four Miles from Home to viſit a 'Friend; our dear Child was preſerved in an 'apparent Danger. The hinder Wheel of the 'Coach was very like to have borne him down,

'and gone over him, as he was going into 'the Coach, the Horſes being diſturbed by a 'ſtrange Horſe, went away; but through 'God's preventing Goodneſs I had a quick ap-'prehenſion of the danger. I ſuddenly pulled 'him away: Bleſſed be our good God for this 'Deliverance of our dear Child; he had no 'harm, the Wheel durtied his Hat and Coat; 'good Lord help me to live thy Praiſes, who 'art the God of our Mercies. Some may ſay theſe are ſmall Matters, but I ſay they are no ſmall Evidences of a very thankfull ſenſe of God's Mercies, and will leave them inexcuſable who are not thankfull for greater.

'In the Year 1682. God was pleaſed to put 'me in fear of the ſpeedy diſſolution of our dear-'ly beloved Grand-child. He was in a lan-'guiſhing, conſumptive condition, with other 'ſymptoms of the Diſeaſe: His Breath was 'very ſhort; had loſt his Appetite; he looked 'very Pale; was very Lean; which impreſt 'on my Thoughts that God would take him 'from me. To his Righteous Will I laboured 'to ſubmit, but God was pleaſed to reverſe the 'Sentence, with a Bleſſing on means uſed; the 'Preſcriptions of Dr. *H.* whom we ſent for 'from *London* to him, and with my own great 'Care of him, he recovered Strength, to God's 'Bleſſing I aſcribe the Praiſe, who did not caſt 'out my Petition. Good Lord, let this pledge

'of

'of thy compaſſionating Mercy to me, ſtreng-
'then my Faith in the grant of my more Ear-
'neſt Requeſt, that I may aſſure my ſelf, a-
'greeable to thy Will, of his Sanctification. I
'beſeech thee ſeaſon his tender Mind with the
'ſavoury Knowledge of thy Bleſſed ſelf. Lord,
'I do not ask of thee the Exceſſes and great
'things of this World; not Earth, but Hea-
'ven, thy Bleſſed ſelf: I beſeech thee put him
'not off with any thing leſs than thy ſelf. No
'Lord, I beg thou wilt with-hold the gran-
'deur of this Life from him, farther than thou
'wilt give him an Heart to lay it out to the beſt
'advantage of thy Glory on Earth, the pro-
'curing a better Eſtate in Heaven, thoſe Ever-
'laſting Manſions, where are durable Riches,
'an Eternal weight of Glory, purchaſed with
'the Precious Blood of Jeſus Chriſt, which
'good Lord grant unto him. *Amen*, *Amen*,
'*Amen*.

'*June* 19. 1688. My dear Grand-Child eſ-
'caped, by God's gracious Providence, a very
'terrible Danger of being Wounded, or ſud-
'den Death, (which danger ſhe deſcribes) had
'not God's watchfull Compaſſion interpoſed,
'I cannot expreſs the terrible Conſequence
'which might have happened. I am not able
'to recount thy multiplied Mercies in delivering
'us from preſent Dangers, and many we know
'not of. For this, and all, good Lord, accept

'as I would render them, from a Heart ſenſi-
'ble of thy Mercies, my moſt gratefull Ac-
'knowledgments; and in conſideration of this,
'I beſeech thee make deep Impreſſions on the
'Heart of my poor Child, and us his Parents
'concerned for him, that he and we may live
'thy Praiſes. *Amen, Amen.*

I will ſatisfie my ſelf with the Peruſal of the reſt, and not trouble the Reader by tranſcribing more, though all improved to Holy Purpoſes, and the Reflections made with ſuch warm Expreſſions, as I conceive might be very apt to kindle the Flames of Devouteſt Thankfulneſs in thoſe who read them, no words being more likely to affect the Hearts of others than thoſe which ſo evidently proceed from the Hearts of thoſe who Speak or Write them, and feel what they utter; according to the Advice good Biſhop *Felton* uſed to give his Chaplains (of which the Excellent Biſhop *Brownwrig* was ſometime one) *to ſteep their Sermons in their Hearts before they Preached them.*

SECT.

SECT. XXIII.

Acts and Kinds of her great Charity.

THough the Title-page gives this Section a Right and Claim to one moiety of the whole I write concerning her; yet, I would have it interpreted with ſome grains of Allowance; for, alaſs! how could any thing ſhe gave be called her Charity, who was a Wife? or how could it be called great, when all we both poſſeſſed, had the whole been given, could not in rigour bear that Epithete. I will therefore account for both in a few words. Firſt therefore, though a Wife, ſhe had a freedom of my little All, where I was *Cajus*, ſhe was truly *Caia*, according to the old Roman Phraſe; ſhe had free acceſs to whatever I was Maſter of, ſo abundantly was I ſatisfied in her Integrity and Prudence; (and to touch ſo ſmall a thing as a Teſtimony of her wiſe Care, and our mutual Confidence to avoid the clog of many Keys, ſhe contrived to have five Locks open with one Key, and had two made, one for each of us, that upon no occaſion of the others Abſence, either of us might be ſhut out from what was kept under them; and ſo for a few other Locks ſhe provided double Keys, one of which ſhe kept, the other hung up in my Study.)

dy.) Now when any object of Charity offered it ſelf, ſhe would ſerve the occaſion, as ſhe alſo did for her own Expence out of my Store; but would after, always tell me to a Penny what ſhe took, which I have, times without number, not only excuſed her from, but almoſt chid her for; but ſhe would not be perſwaded to mend that Fault, ſo tender was ſhe. Whereupon I told her, *I would eaſe us both of that needleſs and uneaſie Trouble, by allowing her a fixed certain Sum, that ſhe might have no ſhaddow of a Scruple left in uſing of it as ſhe pleaſed.*

I may indeed be aſhamed to name it, and it had been a niggardly, and indecent Proportion, had I had more than one competent Living; but being as it was, ſhe would have no more; only ſaid merrily, *My Friend, this ſhall not debarr me of my former Freedom*; which on my part it never did, though on her part never was made uſe of. The Summ was the rents of a ſmall Farm of Nineteen Pound a Year, which was always called hers, and I uſed to call her my Landlady chearfully, when I duly paid her Nine Pound, ten Shillings on the half-years day, and ſome little Perquiſites about the Yard, more than were ſpent in the Family, which were alſo her Propriety, and which might together amount to about Twenty two, or Twenty three Pound a Year in the whole. Out of which ſhe cloathed herſelf very decently,

and

and many Poor, very warmly, and did much other good, as I ſhall convinſingly evidence in what follows. So true is the Saying, *Nullum numen doeſt ſi ſit Prudentia*, Wiſe Contrivance will ſupply all other Defects. And as an obſerving Gentlewoman ſaid, *She never knew any had the Art ſo perfectly as Mrs.* Walker, *of making a little ſhew a great deal, or going a great way.* This ſmall Pittance being abſolutely her own, her ſcrupulous Tenderneſs was freed from giving me account what ſhe did with it, and I from the irkſome trouble of receiving it; and what ſhe ſpared out of it was properly her own Charity.

Now, though to give more than her whole Allowance, would be a lean and ſtarvling Charity from thoſe who have more than they know well what to do with; yet, our gracious Lord, the moſt unexceptionable Judge of theſe Matters, tells us, the poor Widdow's two *Mites* was more than the bulky Summs which the *Rich caſt into the Treaſuries of God out of their Abundance*, who rather ſquander their Superfluities than retrench from their Neceſſities, to help the wants of the Indigent; (though I wiſh there were not too few even of ſuch Squanderers.) And the Holy Apoſtle tells us, *If there be a willing Mind it is accepted according to what a Man hath, and not according to what he hath not*, 2 Cor. 8. 12. *And I bear her Re-*

cord, that to her Power, yea, beyond her Power, ſhe was always willing and ready to communicate to the Wants of others; for how ſtrait ſoever her Ability might be, ſhe was not ſtraitned in her own Bowels.

And though what ſhe did from her own allowance was in ſtricteſt Sence her Charity only, yet this only was not all her Charity; for ſhe having a joint Intereſt in what was mine, ſhe was ſharer with me in the diſpoſing or retaining of it; and I can with Truth and Comfort teſtifie, ſhe never diſſwaded me from giving, often encouraged me to give, and would ſay to me on ſuch occaſions, *My Dear, I think none of our Eſtate laid out ſo well as what is laid out ſo, nor any part kept ſo ſafe as what is depoſited in God's Hand, and committed to his keeping.*

But this is not all, ſhe would be over-ballanced againſt her own Inclination, if there were Charity in the caſe. She was not more averſe from any thing than the enlarging our Family, loved to have it as ſmall as might be, that it might be ſtill and private, free from diſturbing Noiſe, and diſtracting Diverſions, which unavoidably attend the increaſed numbers in an Houſe; yet, was chearfully content when *Charity* opened the Door, made the Fire and the Bed. As in the Caſe of Dr. *Tongue*, whom we entertained ſo many Months; and Monſieur *Barnaby Gennays*, who was ſent to me but for four

four Weeks, and left to my ſole Charge (five Pounds only allowed towards his admitting into St. *John*'s Colledge in *Cambridge*,) for ſix whole Years; two in my Family to be Cloathed, Fed, and Taught, till fitted for the Univerſity, and four there, till he had his Degree of Batchellor; and yet ſhe never repined or grudged the Coſt; yea, took daily Pains to hear him read *Engliſh*, and teach him to pronounce it right. I'll touch no more Inſtances, leſt I be ſuſpected to borrow my own Praiſe under the diſguiſe of paying hers, only adding the laſt, which is not liable to that ſuſpition, becauſe it rather tends as much to my own Reproach as to her Honour. My Curate dying in my Family of a Conſumption, and other Infirmities, *September* laſt, which had occaſioned to us both much Charge and Trouble, and who had been attended with as kind Diligence and Care as if he had been our own Child. After ſome little time I told her that I would forbear taking a young Man, at leaſt for the preſent, into the Family, becauſe the publick Charges were ſo great; and I thanked God I was able to perform my Work my ſelf, to whch ſhe preſently replied: 'Nay, *My Dear*, '*whatever thou ſpareſt in, ſpare it not in that.* 'Thou never kepteſt them for thy own Eaſe, 'but for their Benefit, to train them up to be 'fit for God's Service, and uſefull in the Church, 'and ſeeing they have all proved ſo well, and

'been

'been ſo well preferred and provided for, and 'ſo approved of in their Miniſtry, continue to 'do as thou haſt done ſo ſucceſsfully ſo many 'Years; there is as much need ſtill, as ever, of 'ſo aſſiſting Young-Men, and let not that Pra-'ctice ceaſe, the reaſon of which is not ceaſed. I yielded, took her wiſe and honeſt Advice, and wrote immediately to a worthy Friend in *Cambridge*, who provided me one whoſe Character anſwered my Deſires. But his Mind altered ſince my Wife's Death, by proſpect of Preferment in the Colledge, and I wiſh he may never have cauſe to repent it, by being worſe diſpoſed of. And if ſo mean, and ſo obſcure a Perſon as my ſelf may have leave to ſpeak out, and declare my Sentiments in this Affair, without imputation of Vanity, or Offence to my Betters; if every Miniſter of my Ability, (not to ſay of double to mine,) would pleaſe to take a poor Schollar into his Houſe as ſoon as they have commenced Batchellors in Arts, and then are forced to leave the Colledge very raw, becauſe they can no longer have ſubſiſtence as Sizers, and would lend or give them Books, direct them in the reading them, and aſſiſt and inſpect their Studies, (to ſay no more) there would not ſo many young Students be at loſs for Maintenance, and be forced ſo Callow, and Pin-feather'd, (I borrow that Expreſſion from *my Dear*, which ſhe was often heard by others,

as

as well as by my ſelf, to uſe,) and like young Partridges, to run with the Shell upon their Heads; and to get Bread, be conſtrained to undertake the teaching others, what themſelves have ſo imperfectly learned.

But to return to what was properly and purely her own, the acts of her Charity were more than the kinds, and both as many as ſhe met with Objects that wanted it, both in *giving* and *forgiving*, and both proportioned to the Neceſſities of thoſe who needed; that before her Rent-day came, ſhe was often near, or quite exhauſted; and would pleaſantly tell me; *Thou muſt expect no hoard of Money when I am Dead, for I am almoſt Bankrupt.* Then I would tell her, *I would ſupply, or if ſhe would, advance ſome part before-hand*; which I never remember ſhe accepted more than once, three Pounds.

She uſed, as ſoon as ſhe had taken her Allowance, to ſeparate nine Shillings ſix pence out of it, into her poor Man's Box, to be ready for ſmaller common Charities. But though this was her firſt *Quota*, this was far from being all; for I find twenty ſix Pound, three Shillings, Four-pence ſet down in two Years given away; beſides what ſhe might forget, or omit, though ſome ſmall part I confeſs was rather Courteſie than ſtrictly Charity, as given to Friends Servants, or the like. And ſhe would give liberal Summs;

Summs; I find twice five Pounds, ten Shillings given to the *French* Proteſtants, for whom ſhe had a great Compaſſion, one year after another; and I have been informed by an Honourable Lady that ſhe left five Guineys at a time with her for their Relief; but it may be theſe might be the ſame, and I would not make it more than it was in Truth.

She alſo gave twenty Shillings a time to the Briefs, for both *French* and *Iriſh* Sufferers, and other Guineys at a time I find ſet down in her Paper, and know of by other means. Alſo, ten Shillings, five Shillings, and very oft, Half-Crowns. I find alſo twenty Shillings in a Year given at *Tunbridge-Wells*, which ſhe diſtributed to the Poor in ſmaller Pieces, Shillings, Sixpences, and Farthings, beſides the Books ſhe gave.

But beſides what ſhe gave in Money, ſhe both bought good Cloth to cloath poor Women and Children; the day but one before ſhe ſickned, ſhe enquired of the Taylor what poor Children he had made the laſt Cloaths for, that ſhe might order the reſt, which then remained in the Houſe to ſome other. And a little before ſhe bought that whole Piece of Cloth from *London*, ſhe cauſed Wool to be ſpun, and ſtrong Linſy-Woolſy to be made, to ſupply many poor Childrens wants; and ſhe was as carefull of their Bellies as their Backs; to feed the one,

as

as warm the other, as wants no Proof nor Inſtance. She uſed alſo to buy Primmers, Pſalters, Teſtaments, Bibles to give away, and other good Books, *Crook's Guide* eſpecially, to give to poor Children and Families. She much delighted and abounded in that kind of Charity, giving uſefull Books; and before ſhe was prevented by ſettling a School to teach all the Poor, that not a Boy or Girl in all the Pariſh, but may be taught to read perfectly, unleſs it be their own, or Parents fault, ſhe uſed to pay for the Schooling of poor Children.

And being put together, it amounted to a pretty conſiderable Summ; what ſhe yearly gave to poor Women when with-Child, not only old Linnen, but a good new Blanket every Lying-in, which was ſo cuſtomary and conſtant, that it was almoſt claimable as a due Debt; and not only the Pariſh poor Women, but ſome Borderers have been Partakers of it. And I have been told already by one in that condition, *Now her Miſtreſs is dead ſhe muſt come to me*, ſo unwilling they are to let ſo known a Cuſtom dye with her; with which freedom, as I was not offended, ſo I diſcourage not others from making uſe of the like. She would be alſo ready to ſupply the Poor with Work when ſhe heard they wanted, though ſhe had no preſent need or uſe of what they wrought in, and ſometimes gave it away, and ſo made

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at once a double Charity; yet, would never take advantage of their Neceſſity, to make them work the Cheaper. And ſhe had learned a commendable Rule of her Father when ſhe was young, which was, Never to buy too good a Penny-worth of poor People, or higgle too much with them; which ſhe would do with others, and would buy very prudently, of which I could give a pleaſant Inſtance; but never forgot her Father's Rule in Practice.

I eſteem it no reproach to her Memory to acknowledge that ſome of her Relations were fallen into a mean and low condition; eſpecially ſeeing they had fair and decent Portions left them, equal, or very near what I at firſt received with her; and although their ſtraits were the effect of their own Folly and Indiſcretion, which might have been a plauſible Excuſe for neglecting them, yet, ſhe rather pitried than upbraided them, and was very kind and liberal in relieving them and theirs; and as a Teſtimony that ſhe was not weary of well-doing, I confeſs I have forty Shillings in my Hand ſhe gave me in her Health, to be ſent to one of them, which was not done, for want of opportunity to return it to her at *North-Allerton*; but, God willing, ſhall be done by the firſt opportunity I can meet with to do it ſafely. I mention no more of this kind, but her exceſs of Thankfulneſs, wherewith ſhe over-payed me

me for any thing I did for any related to her; always telling me on ſuch occaſions it was a trouble to her that any of hers ſhould be burthenſome; and, I thank God, I never reckoned it a burthen, becauſe ſhe always owned it as a Teſtimony of my Endearing Love to herſelf.

This I think ſufficient for the account of her Money-Charities, though I believe ſeveral have ſliped my Memory; upon the whole, taking one Year with another, ſhe did not fall ſhort of that *Excellent Lady, the Counteſs* of *Wárwick's* Proportion, (or *quota pars,*) which was ſo wondred at when I firſt acquainted the World with it, the third part of her ſeparate Maintenance ſeparated to Pious Uſes. But, if we may compare ſmall Summs with great, *Mites* and *Sheakles*, with *Pounds* and *Talents*, the Charity of this little Woman was ſo great, ſhe gave more than half away; and out of her twenty two, or twenty three Pound a Year, ſeldom expended ten on herſelf; I believe ſome Years not above ſeven, or eight, and gave away the reſt.

But leſt the endeavour of my Quill, which is to perſwade other Women to be Charitable by her Examples, ſhould prove like throwing Feathers againſt the Wind, be blown back in the Face of him who throws them, and not reach them at whom they are thrown, (I ſpeak of Women of her Rank and Size, not

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of thoſe who prune themſelves with the ſick Feathers of their Husband's Eſtates, as Eloquent and Pious Mr. *Shute*, checked the gawdy Exceſſes of the moderate and modeſt Days in which he Preached,) and be rendred unſucceſsfull by their Fears, that ſuch ſupplying others, will make them moult what is otherwiſe neceſſary to maintain that Port and Decency which becomes their Quality and Station. Let me aſſure them, by her Experience, they are more affraid than needs; a moderate Summ prudently managed, will anſwer both deſigns; that Body may be dreſſed neat and fine, and its Hands may be open and munificent, in which there dwells a diſcreet Mind, and a charitable Heart.

I dare appeal to Perſons of the beſt Quality, who often honoured her with free admittance to their Converſation; yea, to the Female-Criticks of *Tunbridge-Wells*, and Walks; the ſevereſt, (the Court its ſelf not excepted,) if ſhe ever appeared in a ſordid or contemptible garb, ſhe was not gariſh or flaunting, ſhe deſpiſed and hated that, but all the ornamental Part was as good as any of her Condition wore; it is true, ſhe bought not often, but ſhe bought the beſt, and kept them ſo neatly, they always ſhewed like new, and ſhe was not concerned or aſhamed to be ſeen more than once or twice in the ſame Dreſs, and ſhe had an Art to diſguiſe what was the ſame, to look like quite another

another thing. I know I am beſide the Cuſhion, and ſhould be much aſhamed of what I write were not my honeſt Deſign my juſt Apology: Which is, if it be poſſible, to remove one of the moſt obſtinate Objections which hinders Female-Charity, (though not in all;) they fear it is inconſiſtent with their appearing ſo fine and trim, as is expected, without a great Fund, or a Spring as quick as *Tunbridge-Wells*, which yields Waters ſufficient, and to ſpare for all that come. But repreſs your Fears, ſilence your Excuſes, what has been done may be done again; a ſmall Root in a good Soil, will ſpread to admiration in Branches, and in Fruits; a large Heart will pick a great deal out of a narrow Purſe. Hers was a faint Spring, yet it let no Channel be dry, not to ſay filled them all. I am confident, if others would ſet their Hearts as God inclined hers, they would equal, or exceed her; and my hearty deſire, that they may ſo do, both in Work and Recompence, I hope will excuſe what I write, to help, yea, to preſs and puſh them forward.

Next to the Charity of her Purſe was that of her Pains and Kindneſs, of her getting and improving Skill to aſſiſt the infirm and indiſpoſed by inward Sickneſſes, and outward Wounds and Sores: She had a competent good meaſure of Knowledge both in *Phyſick* and *Chyrurgery*, which ſhe attained with no ſmall In-

duſtry and Labour, and increaſed by Experience. Her firſt and main ſtock ſhe acquired from a Brother-in-Law, a very able Doctor of the *London* College, who Married her Siſter, and was very freely communicative, who wrote her many Receipts, and directed her what methods to proceed in for moſt common Diſeaſes, into which her poor Neighbours might be incident; and ſhe was very inquiſitive of other Doctors, and had many Engliſh Books, *Riverius*, *Culpepper*, *Bonettus*, &c. which ſhe read, not to ſay ſtudied. And good ſtore of Vomits, Purges, Sudorificks, Cordials, Pectorals, almoſt all kind of Syrups, ſtrong and ſimple diſtilled Waters, ſeveral Quarts of which ſhe left (yea Gallons of them ſhe uſed moſt,) which it is pity ſhould be loſt. Theſe coſt ſome Money, but more Pains and Labour to prepare them; and as much variety for Chyrurgery Ointments, Oils, Salves, Sear-cloths, *&c.* and ſhe pretended more to the latter than to the former, and had been very inquiſitive to inform herſelf by Men and Books; and as ſhe was very ready to help, ſo ſhe had been often very ſucceſsfull in both.

Many, 'tis poſſible, might exceed her in what follows, whom I know not of, but none ever equalled her, that came within my Obſervation, in the obliging Charity, to put forth her utmoſt Ability and Strength in aſſiſting the Sick, and Infirm;

Infirm; not the meaneſt Neighbour whom ſhe would not viſit and help in ſuch Circumſtances; adminiſter to them what in her Judgment ſhe thought moſt proper for them, and not only direct how to uſe what ſhe brought them, but ſtay with them, or come again to ſee the Operation or Succeſs; and ſhe confined not this Kindneſs to the limits of the Pariſh, but would extend it to ſome diſtance. I will take the freedom to give one Inſtance, becauſe the Reverend Perſon, for, and to whom ſhe performed it, in thankfull Acknowledgment ever after, uſed (both while ſhe lived, and ſince ſhe dyed) to call her his Nurſe.

A Neigbouring Miniſter having a long and dangerous Sickneſs, when upon a Viſit made him, ſhe took notice, that (as ſhe feared) he wanted Perſons of Experience about him, (having before loſt his Wife, and his Phyſicians by reaſon of diſtance could not be long or often with him,) ſhe daily went to him for many days, at near two Miles diſtance, and ſtaid with him moſt part of the Days. I affirm not that ſhe watched with him any Night, (but I am ſure ſhe hath done ſo elſewhere, and perfectly remember when, and where,) becauſe it hath ſlipped my Memory; and though ſhe was ſo modeſt as not to aſſume much to herſelf, I have heard her ſay, *She thought God made her Inſtrumental, not only to the ſpeedier*

recovery of his Health, but preſervation of his Life.

Another object of her Painfull Charity (which I the rather name becauſe our *Litany* expreſly reckons it amongſt the objects of our devouteſt Prayers,) was, Women Labouring with Child, whom ſhe would riſe at any hour of the Night to go too, and carry with her what might be uſefull to them, having good Skill, and ſtore of Medicines always ready by her for ſuch occaſions; and there was ſcarcely ever any difficulty in that caſe round about, but recourſe was made to her, both for Advice and Medicines; and, if might be with Convenience, for her Preſence, which was always very acceptable and comfortable to the diſtreſſed Women when the diſtance was ſuch that ſhe could afford it.

I might write well near as much of her forgiving as her giving Charity; for, though the objects and occaſions of exerciſing this Grace were not ſo many and ſo frequent as thoſe of the other; yet, what they wanted in number, was made up abundantly in Weight and Meaſure, under which preſſures and provocations, ſhe behaved herſelf as became the Daughter of him *who was Dumb before the Shearers, and opened not his Mouth.* She would not *recompence Evil for Evil*, nor anſwer *reviling* with *reviling*; but *committed her Cauſe to him who Judgeth Righteouſly*, knowing it was for his ſake

ſake ſhe was ſo deſpitefully uſed, and thought it not ſtrange, that ſeeing the *Maſter of the Houſe was called* Beelzebub, *thoſe of his Houſhold ſhould be called ſo too.* She had well ſtudied our Saviour's Sermon on the Mount, and conſidered that Paſſage eſpecially, (for ſhe reckons the Practice of that Leſſon amongſt the ſigns of a Regenerate State,) St. *Matth.* 5. 44. *I ſay to you, Love your Enemies; Bleſs them that Curſe you; Do good to them that hate you; Pray for them that deſpitefully uſe you, and Perſecute you; that ye may be the Children of your Father which is in Heaven.*

And, to confeſs her Weakneſs, I am perſwaded ſhe thought it as true a ſign of a ſincere Chriſtian to love an Enemy, though a bad Man, for the natural Image of God remaining in him, as ſome do, to hate a Friend, though a good Man, for the renewed Image of God which appears in him: If her Opinion be an Errour, I hope it is on the Right-hand, and ſo may eſcape being reputed an Hereſie. But I remember I am writing of Forgiving Charity, and I would not give occaſion to ſtart ſuch a Queſtion as I once heard ſtarted by a Gentleman after a laſhing Sermon, Preached on a Text of Mercy. He ſaid in Droll, *'Twas a Sermon of Mercy*; but the queſtion is, whether it were a Mercifull Sermon.-- *Sed motos præſtat componere fluctus*, Peace, and be ſtill unruly Paſ-

ſions. What hath added to her Crown of Glory, as I am confident her Carriage in ſuch rancounters did, ſhould be taken by the better Handle, eſteemed favours for the Iſſue rather than injuries for the Deſign. When Bees fight, the throwing duſt upon them, it is ſaid, will puiet them: She is dead, and her Duſt ſhall for ever extinguiſh all Reſentments, and let them be buried in an Eternal Amneſtry.

Had ſhe lived, or I wrote of her in another Age, one thing more might have been added to the Liſt of, or brought up the Rear of her Charity; that is, the temper of her Mind and Carriage towards thoſe who were not altogether of her Size and Dimenſions, nor caſt exactly in her Mould. I confeſs, ſhe was one of the old-faſhion'd Chriſtians, who thought her Heavenly Father's Example an Authentick Warrant for her Imitation, of *whom whoſoever feareth God, and working Righteouſneſs, is accepted.* And though Vertues and Vices change their names, and grow unmodiſh and obſolete, like Garbs and Words, yet old Wine reliſhed beſt to her Pallate, which ſo many ſpit out as ſoon as taſte, and cry, it is vapid or eager. Some perhaps may wonder that ſo wiſe a Man as St. *Paul* ſhould not only allow Moderation to be commendable, but enjoyn it as a Duty, and preſs it by the *Medium* of the Day of the Lord drawing near; *Let you Moderation be known unto all Men,*

Men, the Lord is at hand. When now his coming is ſixteen hundred Years nearer, moſt Men are as many Miles more diſtant from Moderation than when he wrote. But I muſt acknowledge, how much ſoever it may leſſen her in the Eſteem of any, that ſhe had a Latitude (not in her Converſation, for ſhe always walked in the Narrow Way) in her Judgment, about little indifferent Matters. (Oh, how Diametrically oppoſite are ſome in both!) She obſerved there were Men of all Complexions, and *Blacks* and *Tawnys*, as well as *Whites*, were *Deſcendants* of the *firſt Adam*, and ſo ſhe hoped thoſe of different Perſwaſions might be ingrafted into the *Second Adam*; and therefore thought *Job*'s Words Canonical to this Day; *Why Perſecute we him, ſeeing the Root of the Matter is found in him?*

She did not think all, that in a few things diſſented from the Communion in which ſhe lived, ſuch rank Heathens; that if ſhe heard a Man name them without ſetting a ſtigmatizing Brand upon them, like the bigotted *Jews* of St. *Paul*, upon the meer naming of the *Gentiles*, *Acts* 22. 22. She ſhould cry out, *Away with ſuch a Fellow from the Earth; for it is not fit that he ſhould Live.*

It is a true and weighty Saying, worthy our Remembrance and Imitation, That *the prime Object of God's Love is his Dear Son, and next*

to that, the Image of his Son where-ever he finds it. And she wrote after this Copy, she *loved the Lord Jesus in Sincerity*; she loved the Lord her *God with all her Heart, and all her Soul, with all her Might, and all her Strength*; *and her Neighbour as herself.* She would speak evil of no Man; do evil to no Man, but did all the good she could, as she had opportunity; *especially to the Houshold of Faith.* And though she loved the whole World with a love of *Benevolence*, she loved those chosen out of the World with a Love of *Complacency.* She had a peculiar Esteem of, and Affection for God's People: Her choice delight was in the Saints, and those who excelled in Vertue.

She was not ashamed to be accounted their Sister whom Christ was not ashamed to call his Brethren; the Profession, but much more the power of Godliness was so far from being *terminus Diminuens*, an abatement of her value and kindness, that it much endeared those to her in whom she found it, and fastened those Bonds more strongly which had been tyed by Nature, Neighbourhood, or Friendly Conversation. I excuse not the length of this Section, it being not easy to write too much of that of which she never thought she practised enough; though she had, as it were, habituated it into her Constitution, it being as the Element in which she lived.

SECT.

SECT. XXIV.

Of her Care to advance God's Glory, and the Salvation of Souls.

I have ſo far prevented my ſelf in both thoſe in what I have already written of her, that ſcarce any thing remains to be farther *added anew* concerning them; and I confeſs it ſeems to my ſelf ſomewhat improper to make a diſtinct *Section* of what is the Subject of the whole. The Care to promote thoſe was as the *Spinal Marrow* in the Body; yea, as the *Soul*, which animated the whole; as the *Pith* which aſcends from the Root of a Tree through the Trunk to every Branch and Twig. She *ſet the Lord continually before her*, had reſpect to him in all her *Thoughts*, and *Words*, and *Actions*, and reverenced his Preſence in all her *Natural*, *Moral*, *Civil* and *Religious* Performances. Seeing him that was Inviſible, that nothing might eſcape from her which would provoke or diſhonour him *who is of purer Eyes than to behold Iniquity*, ſhe yielded the Throne of her Heart to God; and whether ſhe ſpake or wrote to others, or Prayed for them, ſhe exhorted, or entreated, that the *Intereſt of God's Glory might be uppermoſt*, obtain the *Supremacy*, and nothing be its *Rival*, or ſtand in competition with it. Such Expreſſions

Expreſſions frequently occurring in many of the Paſſages above related and tranſcribed from her Papers; and for the promoting the Salvation of others, ſhe remembred and practiſed our Saviour's Counſel to St. *Peter*; Thou, *when thou art Converted ſtrengthen thy Brethren.* I have given account above of her indefatigable Care, and zealous Diligence in inſtructing Children, Servants, Neighbours; and it is unreaſonable to conclude I have little to ſay on this Head, becauſe I will not ſay over again what I had ſo fully ſaid before. Her Converſe was generally very Serious, Savory, Edifying; few have come to ſee me ſince ſhe dyed who have not told me how frequently and faithfully ſhe uſed to give them good Advice and Exhortations to be ſincerely Religious; and indeed, ſhe was endowed with an extraordinary meaſure of Courage, Prudence, Faithfulneſs, to give neceſſary, free, kind and ſeaſonable Reproofs, Admonition, and Inſtructions, and would not ſuffer Sin to be upon their Souls whom ſhe had any opportunity to reſcue from it; at leaſt, would uſe her beſt Endeavours to effect ſo good a Work, and would ſpeak ſo home and plainly to them who needed it, that I confeſs I have ſometimes thought ſhe rather exceeded, and have between our ſelves intimated ſo much to her, to which ſhe would wiſely, and with juſt Apology reply; 'My *Dear*, we muſt deal 'freely,

'freely, and ſpeak home in ſuch Caſes, not 'mince the Matter and ſpeak ſlightly, it will 'not be minded if we do, and as good never 'a whit as never the better; it is well if all we 'can ſay will effect what it is ſaid for; and if 'they be not convinced both of their own 'Errour, and our Good-will, and made to feel 'what we ſpeak by our plain and faithfull Ear-'neſtneſs, all the reſt is loſt to them and us; 'they'll be no better for it, and we ſhall not 'have the comfort of diſcharging the part and 'duty of true Chriſtian Friendſhip. And ſhe had often good ſucceſs; but once above other times, ſo eminent and ſignal, I can hardly forbear to relate it, and I have heard her more than once or twice make mention of it with Thankfulneſs and Comfort, and as a good encouragement to do the like. She had a very awakened Senſe, and deep impreſſions on her Mind of that Eſtate which is on the other ſide of Death, and was full fraught with Love and Pity to Immortal Souls, and would do all ſhe could to the ſaving of her own and others, and therefore accounted all kindeſt offices not worth the name of true Friendſhip, which ſtopped ſhort, and reached not to, at leaſt, had not a fair tendency towards the Eternal Salvation of her Friends.

SECT.

SECT. XXV.

Several Graces in which she was most Eminent.

I Have cause to repent those hasty Thoughts set down before, *page* the 50th, as Heads to be touched more fully, by which I have made my self Debtor to the Reader's Expectation, to write somewhat of the Title of this Section; for when I set my Thoughts to single out in the Prospect of them all, which shined with the greatest Lustre, all were so fair and bright I am at a loss on which to fix the Preference: For I may say of her with Modesty and Truth, what St. *Gregory Nazianzen* saith of his Sister *Gorgonia* with wonder, That she excelled in all Vertues; and St. *Jerome* of *Nepotian*, that he was so Eminent in all Graces as if he had excelled but in some one alone. She was *compleat in Christ*, *had taken to herself the whole Armour of God*; not an *almost-Christian*, *but throughly furnished to every good Word and Work*. And as God had preserved her, that though she was assaulted by many Buffetting Temptations, she was not overcome by them, and that no Iniquity had Dominion over her, to Reign in her Mortal Body, or Immortal Soul to blot her Name or Profession with any Scandalous Offence; so every Grace of the Spirit,

Spirit, with all which ſhe was very plenteouſly adorned, exerted its ſelf with Vigour, was not raked up in faint and lazy Habits.

Her *Knowledge in which the New Man is renewed*, and without which the Wiſe Man tells us, *the Heart cannot be good*, was *clear*, *ſolid*, and indeed *Maſculine*, beyond the Proportion of her Sex and Degree, as may appear by all ſhe wrote; and ſhe would diſcourſe and argue very knowingly, and with ſound Judgment upon any Point of Divinity, as occaſion offered. The Oil which fed this Lamp was her much Reading good Books, but eſpecially the Holy Scriptures, in which ſhe meditated Day and Night; and if the Saying be true, a good Textuary is a good Divine, ſhe might have ſome pretence to that Character; for though I will not ſay (what is ſaid of *Apollos*) ſhe was mighty in the Scriptures; yet, I may ſay truly, *the word of Chriſt dwelt richly in her*; and if *David*'s delight in the Law of God made him *Wiſer than the Ancient*, yea, than his *Teachers*, ſhe might be near as Wiſe as ſome of them, conſidering that her Knowledge was not meerly *Notional* and Swimming in her Brain, but *Experimental* and *Practical*. She felt and taſted, yea, liv'd the Truths ſhe knew; and teaching her Children the grounds of Religion, grounded herſelf more deeply in them.

Her

Her *Faith* was ſtrong, by which ſhe gave *Glory to God*; not an *Airy Fancy*, but a *firm Perſwaſion*, built upon the *Rock of Ages*. She *knew whom ſhe had Believed*; it may appear what Mettle that *Shield* was made of, by the many *Fiery Darts of the Devil* ſo impetuouſly thrown at her, and ſo inceſſantly for many Years, and ſo ſucceſsfully, and ſo triumphantly *quenched* by it.

Her *Charity*, that greateſt of Graces, the very *Bond of Perfection*, the Crown of all the other, and which *covers a Multitude of Sins*, that Bud or Bloſſom of Glory which ſhall be full Blown, and arrive at maturity in Heaven, where it ſhall never *fade* or *fail*; it was ſo fervent and fruitfull, (as may appear by what I have ſo truly written of it in a diſtinct Section,) that I dare appeal even to the moſt uncharitable and prejudiced Ill-will, if it were not Eminent, to Superlative Degree and Meaſure.

For her *Patience*, which met with ſo many, and ſo ſmarty Tryals both from God and Men, yet *had its perfect Work*, and by it ſhe *poſſeſſed her Soul* in ſubmiſs and ſilent Acquieſcence, charging herſelf *Humbly* and *Wiſely*, but never *charging God frowardly and fooliſhly*; *meekly* complaining to him, never *peeviſhly* complaining of him.

Her *Sympathy* with others, in their ſufferings and ſorrows, was as ſignal as her *Patience* in

in her own. And as ſhe had very tender and ſtrong Affections, her uſual ſaying was, *great Affection, great Affliction:* And that they who had many Friends, muſt needs have many Sorrows; becauſe they muſt ſhare with them all, in their Troubles and Croſſes. She had well learnt that Apoſtolical Leſſon, to *Mourn with them that Mourn, and bear others burthens, and ſo fulfill the Law of Chriſt*; as I find her more than once expreſs her ſelf, in Conſolatory Letters, many of which ſhe wrote to her diſtreſſed Friends, under calamitous Providences; and would tell them, ſhe would willingly put under her Shoulder to eaſe the preſſure of their loads, they groaned under: And would often from her own Experience declare, That ſhe judged the Griefs of others to be the biggeſt part of our uneaſie diſquietings in this Life. But no Afflictions were ſo pungent, and entered ſo deep into her pious tender heart, as thoſe of the Church of God; and the tyranous Perſecutions on thoſe who ſuffered for the Goſpel of Chriſt, and for his *ſake were killed all the day long, and counted as Sheep for the ſlaughter:* As the *Hungarian*, *French* and *Peidmount* Proteſtants.

Her *Pity to the Poor* was very great, not only in the caſes touch'd before, but in her care to reſcue from preſent and eternal Ruine, thoſe who were deſperately running into both.

To

To this end, ſhe ventured to take up ſeveral Beggar-boys and Girls at the Door; and after cleanſing them from their naſtineſs, receiving them into the Houſe, of which ſome proved well, and ſhe obtain'd the end ſhe aimed at; but more untractable, and deceived her Expectation and Deſires: yet this did not diſcourage her. I ſhall give one Inſtance, which will hardly meet with its paralell.

And, as in many more like caſes, ſhe exceeded moſt others, ſo in this ſhe out-did her ſelf. About three or four Years ſince, there came a forlorn Creature begging to the Door; a Girl of about Thirteen Years old, in ſuch a loathſome pickle, as may ſtain my Ink to write, and turn the ſtomachs of the Nice to read it; almoſt eat up with Scabs and Vermine; and as ignorant of *God* and *Chriſt*, as if ſhe had been born and bred in *Lapland* or *Japan*, and ſcarce Rags to cover her; yet this blunted neither the point nor edge of her Compaſſion, but rather whetted and ſharpned both. When ſhe had ask'd her many Queſtions, both of her miſerable Condition and Religion; of the latter of which ſhe knew not one ſyllable; but that her *Chriſtian* Name was *Mary*, her Sir-name was *Bun*. The caſe ſeemed ſo deſparate, it almoſt poſed and put her Pity to a Plunge what to do to reſcue her from the very Brink and Precipice of Temporal and Eternal Ruine;

Ruine; but while ſhe was Eating what ſhe ſent her warm, being well nigh ſtarved, ſhe conſidered what might be done; ſhe feared, if ſhe diſmiſſed her ſo, her Ruine was next to inevitable, and not to prevent that to her Power, ſhe judged inconſiſtent with the *Love of God dwelling in her Heart*. She then reſolved, not on the *ſhorteſt*, but the *ſafeſt* Courſe, having engaged her to promiſe to be honeſt, humble, thankfull, and a good Girl if ſhe could be recovered. She ordered clean Straw to be laid in an Out-Houſe, where ſhe lodged, and fed her, until ſhe procured a Charitable Neighbour to ſtrip her, cut off her Hair, and waſh her; for it was not poſſible to cleanſe her otherwiſe; ſhe alſo provided old Cloths to keep her ſweet and warm; then ſhe uſed means to cure her Itch, and when ſome Months had perfectly recruited her, and made her like another Creature, ſhe cloathed her new, took her into the Houſe, taught her the Catechiſm, to read, and do ſomewhat in the Family which might fit her for a Service, and prevailed with a Rich Farmer who had Married one of our Maids, to take her Apprentice, promiſing to cloath her well. She wrote a large and excellent Letter to perſwade him, beſides diſcourſing with him. He conſented, received her upon Trial; but when ſhe was to be legally Bound, that the latter Years of her Apprenticeſhip might com-

penſate the unprofitableneſs of the firſt, a new difficulty aroſe; none could bind her validly but her Father, or the Pariſh from whence ſhe came; many Meſſages, and one or two ſpecial Meſſengers were ſent, but all in vain. What ſhould ſhe do more, ſhe reſolves to go herſelf, orders the Coach to be ready to carry her the next Day, intreated me to go with her as far as *North-Hall*, twenty Miles diſtant, a troubleſome Journey croſs the County. We came to Sir *William Lemmon*'s, becauſe the Girl told us her Father work'd conſtantly with him; it was our unhappineſs that Worthy Perſon was from Home; and though we found the Girls Father, no words could make the leaſt Impreſſion on him, or extort other anſwer from him but, That ſhe was a naughty Girl; He would neither meddle or make with her; We might do what we would; not ſo much as once I thank you for all your Coſt and Trouble. We left him, found another chief Man of the Pariſh; but the Over-ſeer for the Poor being abſent, nothing could be farther done at preſent; only the Perſon we laſt ſpoke with ſeemed ſenſible of the Matter, promiſed to take effectual courſe that the Girl ſhould be duly Bound to the good Maſter provided for her; but after tedious waiting and expecting, and nothing done, we were forced to ſend her back with Horſe and Man to the Place from whence ſhe came,

came, only with this difference, She was in good Plight, and well Cloathed, and taught ſomewhat, who, when we took her up, was one of the forlorneſt, miſerable Objects I ever ſaw. And if this will not prove the Pity of this good Woman to be a little above the ordinary Pitch and Size, I muſt confeſs I have miſ-titled this Section, and own ſhe was Eminent in no Grace at all. I hope naming Perſons and Places will give none offence: I conceiv'd it neceſſary to make it evident I write not Romance, but matter of Fact, and unqueſtionable Truth.

For her *Repentance*, it was her daily Buſineſs to renew it, and approve it to be ſincere; as if ſhe had thought herſelf as *Tertullian* wrote, Born for nothing elſe but *ad agendum pœnitentiam*, To do Penance, or Repent. She was a great Weeper, (though innocently Chearfull in Converſation when ſhe liked her Company.) I am perſwaded ſhe ſhed more Tears (eſpecially in the time of her Temptation) to prevent Sin, and in Praying againſt it, than ſome Hundreds ever did to bewail it when committed; and ſhe was frequent in keeping ſolemn private days of Faſting and Humiliation, as was hinted when I ſhewed how ſhe ſpent a Week, *pag.* 48.

Her *Reverential Fear of God* was very remarkable; ſhe could not endure to hear Sacred

cred things ſpoken of with lightneſs, much leſs with ſcorn and ridicule. If any had heard a Story of the Prophaneneſs of any other, and went about the telling of it, ſhe would put forth both her Hands, as thruſting him away, or move them to her Ears as if ſhe would ſtop them, and cry out, *I pray tell no ſuch Stories in my Hearing*; and if they deſiſted not, would haſten away. Theſe Holy Impreſſions were firſt rooted in her by the Practice and Example of Mr. *Martin* (who publiſhed Biſhop *Brownrig*'s Sermons,) whom ſhe frequently heard when young; whom I have often heard her mention with Honour, as a Perſon who always ſpake of God with profoundeſt Reverential Awe ſhe ever heard any Man, and grew up more and more in, and after the time of her long and ſore Temptations by Blaſphemous Suggeſtions, leſt her Enemy ſhould take advantage by any Prophane Word ſpoken in her hearing to tincture her Mind with any Thought or Notion unſuitable to the moſt adorable Divine Perfections.

Yet this great and ſolemn Reverence ſhe always retained towards God and Chriſt; notwithſtanding, I muſt acknowledge ſhe uſed not to bow at the ſound and mention of the Name of the moſt Holy Jeſus.

Her *Love of God* was as raiſed and fervent as her *Fear* of him was ſubmiſs and calm. She

She was a Terreſtrial Seraphim; this Grace was always flaming; all her Sacrifices were offered up with Divine Fire, upon an Altar not built of hewen Stone, but of Earth or unpoliſhed Stones, upon which no Tool had been lifted up (if I may allude to that paſſage of the Law,) which might pollute it; I mean, an Heart profoundly humble. As the Glory of God was the End ſhe always propounded to herſelf, and his revealed Will was the Rule and Meaſure of all ſhe ſaid or did; ſo the Love of God was the Spring and Principle from whence all was derived and flowed; as the *Hart panted after the Water-Brooks, ſo her Heart panted after God. Her Soul was a-thirſt for God*; *the Living God*; crying with *David*'s *Pathos*, *When ſhall I appear in the Preſence of God.* She loved God for himſelf, and all ſhe loved beſides, ſhe loved for his Sake, and the more of him ſhe found in any thing or Perſon, the more dearly did ſhe love it.

And becauſe ſhe knew *meer Pretenders* are but God's *Flatterers*, they only who intend what the Profeſs, are *God*'s *Friends*; as *Maximus Tyrius*, a Heathen Philoſopher, could obſerve; and ſhe had learned from a greater and better *Maſter*, who bids us, *If we love him keep his Commandments.*

Her *Obedience* was very uniform, univerſal, unreſerved, conſtant; ſhe did not pick and

chuſe, but that *ſhe might not be aſhamed, had reſpect to all God's Commandments*. She did not cull out cheap and eaſy *Duties*, and draw back her Hand from touching what ſeemed more burthenſome and heavy; but what was God's Will Commanding, was her Will Obeying; and what was his Providential Will in ordering and diſpoſing, was hers in approving and ſubmitting, without regret and murmur. And for *Sins*, ſhe dealt not with them as *Saul* with the *Amalekites* Cattle, ſlay, *mortifie* only the lean and refuſe, and ſpare the fat ones, abſtain from ſuch as had no bait of Pleaſure or Profit to bribe her, not to paſs Sentence againſt them, but ſhut her Eyes againſt ſuch Bribes; ſhe kept herſelf from her own Iniquities, would not taſte the leaſt Morſel of forbidden Fruit, ſeemed it never ſo pleaſant to the Eye, or liquoriſh to the Taſte; in a word, *The Law of God was written on her Heart*, and her Life and Converſation were *a Counter-part and Tranſcript of it*.

My thoughts of her *Vertues* bringing to my Mind the remembrance of other good Women, and amongſt them *Huldah* the Propheteſs, in whoſe time the Law was found, (the Copy of which had been loſt in the Evil Days before *Joſiah*,) almoſt tranſported me to write what others would call (and I would not deny to border on it,) an extravagant Hyperbole; that

that if the Law had beed loſt with us, it might have been renewed and copied out from her Life and Practice.

Her *Sincerity* was very Eminent, ſhe hated Guile and Hypocriſie with a perfect Hatred; how oft hath her Pen left it written, and her Heart and Tongue uttered it an hundred times more, *Let Integrity and Uprightneſs preſerve me.* She would not, could not diſguiſe and act a Part; her Converſation was in *Simplicity* and *Godly Sincerity*; ſhe knew *God could not be mocked*, and ſhe dreaded the Thoughts of doing it; and ſhe was of ſo generous a Temper ſhe ſcorned to deceive Men, and ſhe feared exceedingly to deceive herſelf; and therefore was often ſearching and trying herſelf, and ways putting herſelf into the Balance of the Sanctuary, and crying to God in *David*'s Language: *Lord, ſearch me and try me, and ſee if there be any way of Wickedneſs left in me, and lead me in the Way Everlaſting.*

I will join her *Modeſty* to her *Sincerity*, becauſe there is no greater Impudency than to be an Hypocrite, who cunningly hides (to eſcape the reproach of open Wickedneſs) from the Eyes of Men, what, with Atheiſtical Boldneſs, he is neither affraid nor aſhamed to diſplay before thoſe Eyes which are as a Flame of Fire, from which nothing can be hid, and as eaſily will detect it as earneſtly deteſt it, and ſeverely avenge it.

Her *Modeſty*, (which you heard before ſhe called the Womans Ornament,) was ſo undeflowred, that ſhe loathed in others what had the ſlighteſt appearance of ſtaining or tarniſhing that orient Beauty and adorning Comelineſs, and which ſhe ſtrove to plant in her Daughters, as the faireſt Flower in that Garden, which ſhe cultivated with her beſt Induſtry; and for herſelf, I can, and do give her this true Teſtimony; I never heard a Word proceed from her Mouth of unpure defiling Sound or Sence, or of leaſt tendency to either. Her Garb and Dreſs, her Carriage and Geſtures, and her whole Converſation were all of a Piece with her Communication, which was always Savoury; *Seaſoned with Salt that it might Miniſter Grace to them who heard it.*

I confeſs, I reckon neither a flattering ſordidneſs in Dreſs, nor Puſillanimity to ſpeak out in reproving Sin or Sinners as occaſion required, any branches of Modeſty, (as I fear ſome do) in reſpect of Garb or Words, for I have ſhewed before, both how exact her *Neatneſs*, and how great her *Courage* was, to make and keep her Faithfull to the Intereſt of God and Souls. *The Righteous is bold as a Lyon*, and ſo was ſhe.

But this hindred not her *Meekneſs*, ſhe was as meek as a Lamb in her own Cauſe, though bold as a Lion in the Cauſe of God; no true Vertues

Vertues interferre, or are inconſiſtent; I could prove this by Inſtance. She indeed was quick, and prone to be haſty, this was, if any, the Sin of her Conſtitution; but, aware of it, ſhe doubled her Guards to prevent a Breach upon her weak Side. She had gathered more than five Pages of appoſite Scriptures which exhort to meekneſs of Spirit, as I touched before, *page* 74.

The third of which is *Pſal.* 18. 23. *I was alſo upright before him, and kept my ſelf from mine eniquity.* Which I conclude ſhe did upon that account, becauſe ſhe found herſelf liable to be ſurprized by that Infirmity of her Natural Temper, *Haſtineſs*, the contrary to *Meekneſs*; thoſe Sins being moſt properly called our own which proceed from our Conſtitution, Callings, and prevailing Cuſtom. And the next is, *Job* 13. 31. *If I did deſpiſe the cauſe of my Man-Servant, or my Maid-Servant when they contended with me.* Which ſhe ſet down to keep her from being angry without hearing their Excuſes, if they had any, to extenuate a Fault, or not beyond Proportion to it, if they had none; and many of her Servants, as well as my ſelf, can witneſs, if ſhe had exceeded in her Reproofs or Chiding, ſhe would chide herſelf more than ſhe had done them, and pray them to forgive her; ſo much more willing was ſhe to bear Shame than Guilt. She proceeds; *Ceaſe from Anger,*

anger, and forſake wrath; fret not thy ſelf in any wiſe to do evil, Pſal. 37. 18. And next, *A froward heart ſhall depart from me*. But I ſhut the Book, or I ſhould with tranſcribing and remarking fill a Sheet, and weary my Reader.

She was a very *diſcreet*, *wiſe*, and *prudent* Woman, and of a good Judgment; ſhe was indeed, ſometimes pretty poſitive, ſtiff, tenacious and adheſive to her Sentiments; which I have gently reproved, as being a little overweaning and too well conceited of her own Wiſdom, which I remember with great regret; but clear her, and confeſs my own Errour without any regretting what I now do therein; for I muſt acknowledge that the Event for the moſt part proved, ſhe was in the right, and perſiſted not out of Humour, but becauſe her Opinion was well grounded, and fixed upon good Reaſon.

She was an excellent Proficient in ſatisfied *Acquieſcence*, and had learned the *Art of Contentment* to Perfection; ſhe had attained to a *Ne plus ultra*, in the things of this Life; ſhe did not only not deſire, but was *afraid* of being *greater* or *richer* in this World than God had vouchſafed to make us; ſhe choſe to follow, not to lead, or dictate to the Motions of Divine Providence, and ſhe knew my Mind ſo well, ſhe needed not to do it when we were alone; but ſhe hath often ſaid before many Witneſſes what I am about to relate. When

When many Friends who knew her Humour would be ſaying, I would be ſhortly ſo or ſo preferred; I ſuppoſe in Merriment rather than that they really thought ſo; ſhe would reply, and intreat them to hold their Peace, ſaying, Such Diſcourſe was very unacceptable to her; and leſt their vain Breath ſhould Infect me, (though I thank God, whoſe Sacred Name I would not uſe in vain, I never found my ſelf ſuſceptive of that Infection,) ſhe would drop ſuch preventing Phyſick: 'What 'can we deſire that we want? What have they 'who have ſo many Preferments more than 'we, but a greater Account to give at the Day 'of Judgment? We have enough to anſwer all 'the ends of Neceſſity and Decency, and ſome-'what to ſpare for Charity; we know not 'what it is to be in ſtraits, and often lend, when 'others who have ſo much more are forced to 'borrow. It is a low and eaſie thing in our 'Circumſtances to be content, it is too cheap a 'Return for our Enjoyments; it concerns us 'to be highly thankfull, the Good Lord make us 'ſo: And therefore I pray find ſome other Diſ-'courſe, and leave this idle and unwelcome 'Twattle. So freely would ſhe ſpeak when they had teazed and warmed her, not to ſay vexed her, with their impertinent Harrangs.

And

And indeed ſhe was very *thankfull*; what a ſweet *Spirit of Praiſe* breaths in all I have tranſcribed from her Papers? and ſhe did truly abound in this Grace. She had well learned the Apoſtle's Leſſon, *In all things to give thanks: ſhe bleſſed the Lord at all times, his Praiſe was continually in her Mouth.* She ſeldom enterprized any thing without Prayer, and as ſeldom finiſhed it without Praiſe; comparatively, ſhe eſteemed Praiſe much more excellent than Prayer, not only as it is more like the Imployment of the Holy Angels, and the Spirits of Juſt Men made perfect, but as it is leſs ſelfiſh, and hath a more immediate aſpect upon God; our own Neceſſities conſtrain us to cry to God for Relief, and the worſt Men will Pray, yea, and make Vows when they are in fear, but only good Men will return to pay their acknowledgments when their turn is ſerved; *all the ten Lepers* cryed for Mercy, but *where are the nine?* there was but one of them found to render Thanks. St. *Gregory the Great* gives this Reaſon why, of all the holy Men of God mentioned in the Sacred Oracles, *David* only is called the *Man after God's own Heart:* Becauſe he wrote the Book of Pſalms, thoſe Divine Praiſes. Praiſe is ſo agreeable to the Heart of God, *(he that offereth Praiſe, glorifieth me;)* that the Man of Praiſe is the Man after God's own Heart; and this good Woman hath left this comfortable

comfortable Evidence, and ground of hope behind her, that ſhe is gone to the place where Eternity will be ſpent in endleſs *Hallelujahs*, and Songs of Thankſgivings, who did ſo anticipate that State and Work whilſt here below. She hath left ſixteen whole Pages of one form of Thankſgiving, which ſhe begins thus:

'Lord what ſhall I render to thee for all 'thy unſpeakable Benefits in thy Mercies to me! 'I beſeech thee in the remembrance of them, 'let thy Holy Spirit excite and ſtir up in my 'Heart a thankfull Acknowledgment. Lord, 'I bleſs thee for thy ſelf, in whom all Per'fection is Eternal and Unchangeable, an Ever'living and Immortal God, filled with all a'dorable Excellency, the Author and Original 'of all things, the firſt Principle of all good, 'who art moſt amiable to an Intellectual Eye, 'moſt adequate and proportionable, moſt ſui'table to Immortal Beings. Thou Lord, art the 'Felicity and Bliſs of Souls, *&c.* And ſo ſhe proceeds ſixteen whole Pages without any vain Tautologies, only beginning the ſeveral Paragraphs with Lord I bleſs thee, or the like, (this is written the moſt curiouſly of any thing I yet have found of hers) and continues to the End with moſt raiſed Fervours of Holy Praiſes; I can ſcarce forbear to ſay, with flowing ſtreams of ſweet and Pious Eloquence.

I will venture my Reader's Candour to excuſe my adding the laſt Lines. 'I

'I bleſs thee for the hopes I have of a glo-
'rious Reſurrection when thou wilt be glori-
'fied in thy Saints; thou wilt ſay to the *North*
'give up, and to the *South*, keep not back; that
'thy Sons may be brought from far, and thy
'Daughters from the ends of the Earth; and
'all as Faithfull Depoſitories ſhall reſtore to thee
'at that univerſal *Jubilee*; then ſhall my Duſt
'ariſe and Praiſe thee. I bleſs thee for thy
'Kingdom, a free Donation and Inheritance of
'thy Saints; there ſhall be no *pricking Briar,*
'*or grieving Thorn*, when I ſhall neither ſin
'nor ſorrow any more, but for ever be in the
'Exaltation of Eternal Bliſs, where thy *Angels,*
'*Cherubims*, and *Seraphims* adore and worſhip
'thee with the higheſt fervour of Zeal and
'Love, and where my Soul ſhall ſhine in its
'full Strength in thy Everlaſting Praiſes. *Amen,*
'*Amen, Amen.*

And there is not one Line leſs warm and ſavoury in all the other than are this Beginning and Concluſion of it.

The time would fail me to recount and reckon up all the other *Graces* in which ſhe was Eminent, and to blazon their Luſtre, and reflect their Brightneſs. *The tenderneſs of her Conſcience,* which was very remarkable, as I could Evidence in many Particulars; this *Pulſe of her Soul* beat very quick, but withall was very even and uniform, ſhe uſed not to ſtrain at Gnats, and

and ſwallow Cammels. Her Rule was in dubious Caſes, always to chuſe the ſafeſt to the beſt of her Judgment, not to conſult with Fleſh and Blood, and be ſwayed by the Advice they ſuggeſted, to do nothing raſhly, but with due and prudent Deliberation. She was affraid of *Sin*, as *Sin*, and therefore of all *Sin*, and would *abſtain from all appearance of Evil*. Though ſhe was not ſuch a *Stoick* as to eſteem all Sins equal, yet ſhe eſteemed none in it ſelf little, becauſe there is no *little God* to ſin againſt; no *little Law* to be deſpiſed; no *little Heaven* to be loſt; no *little Hell* to be endured: But an *Almighty God*, *a Royal Law*, *an Heaven* of unconceivable Glory, and an *Hell* of endleſs and eaſeleſs Torments were concerned in all, and it renders the leaſt Sin in its own Nature, a very great one to venture on it boldly againſt the light and dictates of Conſcience.

Her Care to improve that *Inch of precious Time* on which ſo vaſt an *Eternity* depends, was very ſignal. She ſquandered not an Hour, ſcarce ſuffered a Moment to run waſte; ſhe *uſed*, ſhe *knew* no Games, nor needed other to relax or recreate her Spirits but viciſſitude and variety of commendable Imployment; the change of Buſineſs ſufficiently relieved her, when ſhe was weary of one, ſhe counted it a Refreſhment to ſet upon another. As a Traveller who ſometimes *Rides* and ſometimes *Walks*,

Walks, but ſtill proceeds, continues his Journey, changes his *Poſture*, but not his *Deſign*; and few ever made Religion their Buſineſs more intently, and with fewer Interruptions.

Her *publick Spiritedneſs* ſhould not be forgotten, the concerns of the Nation, eſpecially of the Church, lay very near her Heart: She preferred *Jeruſalem* before her chief Joy.

I will wrap up this Section with two which were diffuſed and ſpread over all the reſt. Her *Zeal* and her *Humility*.

Zeal is not ſo properly a diſtinct peculiar *Grace*, as the *Cream* and *Flower* of them all, the *Oil* which ſwims upon the waters of the Sanctuary, the *Varniſh* which both preſerves them from fading, and gives a ſhining, advantageous Luſtre to all the Colours with which the lively *Picture* of the *new Creature* is drawn; not a diſtinct piece of the Divine Armour, but the *Edge* and *Keenneſs*, the *Furbiſhing* and *Brightneſs*, both of offenſive and defenſive Arms.

Her *Zeal* was very vigorous and lively; ſhe knew not what it was to be dull and ſluggiſh: *Whatever her Hand found to do, ſhe did it with all her Might*; and *Nature*, which too often is the *remora* of *Grace*, in her was a nimble and uſeful *Hand-maid* to it. She had an agile active Body, Spare and Lean, feared to be Fat; ſaying, She hated to be clogged with a *foggy bulk* of

of Fleſh, and of a *vivacious ſprightly Soul*, and theſe ſtreams being in the right Channel Whafted her as Wind and Tide, to her deſired Port and Harbour, that ſhe was never *becalmed* or *Wind-bound*, but Sailed amain, and kept on her *Courſe* with ſwifteſt Expedition, till ſhe had finiſhed it with Safety, and with Joy; not that I aſcribe it ſolely or chiefly to theſe, but principally to the *Divine Gales* of the *Holy Spirit* of God, ſo freely and plenteouſly vouchſafed to her; that Wind which *Bloweth where it liſteth:* And for ever Bleſſed be his Goodneſs which ſo often filled her Sails.

Laſtly, She was *cloathed with Humility*, as the Apoſtle counſels; this I might call her *Duſt-gown*, for the aptneſs of the Alluſion, but it hung not ſo looſe about her, but was girded on with the Girdle of Truth about her Loins; ſhe wore it conſtantly, no dreſs was more becoming herſelf or others in her Account; ſhe ſtudied to bring it into Faſhion by her Example and Advice; ſhe bought ſeveral of Mr. *W. A*'s Treatiſes of that Subject to give to Friends; thoſe who received them will atteſt it; and I hinted before ſhe had made preparations to write a Tractate of it. Amongſt other things ſhe had to ſay of it, ſhe had prepared this Encomium, That it is the *Foundation* that gives *Stability*, the *Strength* which gives Security, the *Ornament* that reflects Beauty, and the *Completion*

which gives the finiſhing ſtroaks to all other Graces.

I ſhall not, after all this, need to draw her Character diſtinctly; if I do any thing in that it ſhall be added in the cloſe of all.

I am now arrived at my *Mournfull Heavy Loſs*, and her much *waited for*, and *deſired Gain*, and *great Advantage*, *her much bewailed Death*, to prepare for which had been her daily work for many Years, which happened *February* the 23d, this preſent Year 1690.

Her Sickneſs was ſhort, but bleſſed be God her great Work was not then to do. She began to complain *Wedneſday* Noon, but dined with me; took her Bed that Afternoon with deſign to ſweat with a Doſe of the Lady *Kent*'s Powder, but could not ſweat. I ſent for Dr. *Yardly* early *Thurſday* Morning, a Vein was opened, other Adminiſtrations ordered, which ſeemed to ſucceed ſo well, that we had ſcarce any apprehenſions of Danger. She ſate up four hours *Saturday*, till ſeven at Night, and thought herſelf, and ſo did we, refreſhed and better by it; but a complicated Diſeaſe, a Rheumatiſm, *Eryſipelas*, and *Peripneumonia*, by God's Wiſe and Holy Righteous Ordering prevailed againſt her Strength and our Hopes. And on the Lord's Day ſhe paſſed to her deareſt Lord, and the well-beloved Bridegroom of her Soul, to begin that Eternal Sabbath which ſhall never

ver be interrupted nor ceaſe. She ſpake not much in her Sickneſs, hindred by the ſhortneſs of her Breath, and ſwelling of her Face. What ſhe did was ſuitable to her Holy Life, and I believe God hid from her as well as us, the near approach of her Death, in Mercy to us all. One of the laſt Words ſhe ſpake to me was before my going to Church; *A ſhort Prayer my Dear before thou goeſt.*

She was Buried *February* the 27th following with that decency which is fitter for others to relate than my ſelf, and now ſhe ſleeps in Jeſus, who, by his Burial perfumed and warmed that Bed of the Grave for all his Members, where we leave her in hopes of a Glorious Reſurrection when her Duſt ſhall riſe to praiſe him.

AN

APPENDIX:

Containing ſome few of the Directions ſhe wrote for her Childrens Inſtruction, mentioned Sect. 12. *And ſome few Letters written by her.*

I Deſire it may be remembred ſhe wrote theſe, not for grown and experienced Chriſtians, who might be fitter to inſtruct her than be aſſiſted by her, much leſs with the leaſt Proſpect they ſhould ever be publiſhed or ſeen by many Eyes; my own never ſaw them till hers were cloſed; but I hope may be uſeful for young ones and Beginners, and as ſuch I recommend them to her Friends to communicate to their Children, if they think good, and have not given them better of their own; and therefore it is not juſt to meaſure her Abilities by the ſcantling of this Performance, but to conſider the End to which it was deſigned, to ſuit the Capacities, and aſſiſt

the tender Minds of thoſe for whom they were written, when I gueſs they might be about twelve, or fourteen years of Age; for one of them died at ſixteen; and with this equitable Allowance I hope they may be very paſſable, if not commendable and uſefull.

For my Dear Children, Mrs. Margaret *and* Elizabeth Walker.

IT is the duty of Chriſtians to Pray fervently and frequently, with Faith, with Humility, with Sincerity, with Conſtancy, with watchfulneſs, in the Spirit, with Warmth and Life.

Prayer is a means whereby we give *Worſhip to God*, giving him the Glory of all his adorable Perfections.

Prayer is the *Soul's Motion* to God; *Deſire and Expectation are the Soul of Prayer.*

Prayer is a *knocking at the Door of God's Grace* and Mercy in Chriſt for all manner of Supplies you ſtand in need of.

Prayer is a *Wreſtling with God*; the Lord is willing to forgive, ready to hear and help, yet he delighteth to have his Strength tryed, *Gen.* 32. 24, 25.

The

The work of Prayer is not ſo much to lift up the *Hands*, and *Eyes*, and *Voice*, as to lift up the *Heart* and *Soul*.

In Prayer is required extenſiveneſs and intenſiveneſs of *Mind*, and *Heart*, with Importunity, which conſiſteth in a frequent renewing of our Suits to God, notwithſtanding all diſcouragements, with a *patient* waiting for returns of Grace.

Prayer muſt be a *Premeditated Work*, as to the Sins to be confeſſed, the *Wants* expreſſed, the *Mercies* acknowledged; but eſpecially to have right apprehenſions of the *Purity*, *Majeſty*, *Immenſity*, *All-ſufficiency*, *Fidelity*, and *Bounty* of the Lord, to whom you Pray; with Faith in his Promiſes and Providences, and his *Almightineſs* to ſupply your Wants in the things of this Life, and the Life to come.

Be much with God in Secret Prayer, and let not the *fire* of the Spirit, and *Holy Zeal* be wanting in any Duty, which, in the Hearts of God's People ſend out *Holy Vapours* of fragrant ſpiritual Deſires and Requeſts to God, *Vials full of Odours*, which are the *Prayers of the Saints*, Rev. 5. 8. compared to *ſweet Incenſe*, *Mal.* 1. 11. How near are the Saints thus exerciſed to Jeſus Chriſt? There is but a *ſtep*, as it were, between them and Heaven. What precious anſwers of Grace receive they oftentimes from the *Oracle* of God.

You will do well to obſerve the fitteſt *Seaſon* for Secret Prayer; though a Chriſtian is to Pray at *all times*, yet at *ſometimes* more eſpecially; when we meet with any *new Occurrence* of Providence, every freſh diſpenſation of Providence is a *prompt* to Prayer, as when any *Affliction* befalls us, *Jam.* 5. 13.

So when any *freſh Mercy* is received, it is a fit ſeaſon to go aſide, and to acknowledge *God's Goodneſs*, and our *own Unworthineſs*, 2 *Sam.* 7. 18. When you find the Spirit of God *moving* upon your Soul, exciting you to the Duty, *Cant.* 2. 10. your Hearts ſhould anſwer again, *Thy Face Lord will I ſeek*, *Pſal.* 27. 5.

When you find your Heart in a *ſettled* and *compoſed Frame*; then alſo is a fit ſeaſon for ſecret Prayer. When, as *David's*, *your Heart is fixed*, not diſturbed with any Secular Buſineſs.

The *Morning* alſo is a fit Seaſon for Secret Prayer, the Mind is moſt compoſed, and troubled with feweſt Diverſions. (See her Practiſe, *Sect.* 5. *pag.* 33.

It were well to be with God as *ſoon as you awake*, to offer up to him the firſt-Fruits of every Day; this was, with others, *David's* manner, *Pſal.* 5. 3. 139. 3.

The *Evening* alſo is a fit Seaſon for Secret Prayer, *Pſal.* 55. 17. not only to begin, but to conclude the Day with God: Sleep not till you have begged his Pardon for your Sins committed,

mitted, and Praiſed him for the Mercies received that Day.

When you go about any *Holy Duty*, ſet by all Worldly Occaſions; ſay to them as *Abraham* did to his Young men, *Stay you here while I go aſide and Worſhip God*, Gen. 22. 5.

Do not ordinarily go to Prayer when your *Anger* is ſtirred, and your *Mind* full of *Perturbation*, 1 *Tim.* 2. 8. leſt you offer up the Sacrifice of a Fool, 1 *Kings* 19. 11, 12. and ſpeak unadviſedly with your Lips.

Do not actually engage in Prayer when you are inclined to *Sleep* and *Drowſineſs*; you muſt be *wakefull* when you Pray, if you would *watch unto Prayer.*

Alſo allot, and ſet out a *due Proportion of Time* for the Duty of Prayer; a *ſlighty huddled Prayer is a blind Sacrifice*; *carleſſneſs in Prayer, breedeth and feedeth Inconſtancy, and Inſtability in Prayer.*

Slightineſs in Prayer is an inlet to deluſive Fancies, and is a fore-runner of *Apoſtacy*, if not ſeaſonably reduced: Such Religious Performances go out like the *Snuff* of a Candle.

It is not enough to chuſe a *fit time*, but you muſt allow *ſufficient time* to Pray: If you are *ſtraitned* in your *Time*, you will be *ſtraitned* in your *Prayer.*

Alſo a great help in the well-performance of the Duty of Secret Prayer, is to take *Pains* with your Heart by *Meditation.* As

As the offering of *ſweet Incenſe* was prepared and compounded of many *coſtly Materials*, *Exod.* 30. 34. ſo is a *Spiritual Prayer*, not *rudely* and *confuſedly*, but *deliberately*, *adviſedly*, *preparedly*, and very *particularly* preſented before the Lord.

It is uſually from *want of preparation* you find ſuch *deadneſs* and *indiſpoſedneſs* in Prayer; a heedfull and deliberate *reading* of the *Holy Scriptures* before Prayer, is alſo a great *help* for the well-performing of the Duty.

A farther help in the duty of Prayer, is to have *right conceptions of God*, conceive of him *as he is*, and as he hath *revealed* himſelf in his Word to be; an *Omnipreſent* God, *Pſal.* 139. that he is *really*, though not *viſibly*, preſent in all Places, and in that Place where you are Praying; that he *ſees* your *Heart*. Whenever you ſet about this, or any Holy Duty, *ſet God before your Eyes*, and repreſent him under the Notion of an *Omnipreſent*, *all-ſeeing God*.

Conceive of God as one full of *Majeſty* and *Greatneſs*, infinitely above any of his *Creatures*: This Apprehenſion may much both *quicken us*, and *awe* us in Prayer.

Conceive of God as one that is *exceeding Gracious*, and *Plenteous in Mercy* to all that call upon him.

To apprehend God in his *Greatneſs*, doth ſtir up *Fear* and *Godly Reverence*; to apprehend God

God in his *Goodneſs*, doth ſtir up *Faith* and *Holy Boldneſs*.

Conceive of God in Prayer as *one God*, not divided in *Eſſence*, yet diſtinguiſhed into *three Perſons*; the *Father*, the *Son*, and *Spirit*, all concurring to the Prayers of Believers, and have a different office about them; there is the *Father Hearing*, the *Son Interceeding*, the *Spirit helping our Infirmities*.

Conceive of God not *abſolutely* but *in Chriſt*. God in *himſelf is a conſuming Fire*, Heb. 12. But *in Chriſt* he is a *Mercifull Father*; *there is no coming unto God but by Jeſus Chriſt*, Heb. 7. 25.

Entertain, and *maintain* very honourable Thoughts of the Duty of *Prayer it ſelf*, this will both *move* you to the Duty, and much *quicken* you in the Duty.

What the *Pſalmiſt* ſays of the *City of God*, *Pſal.* 87. 3. that may be ſaid of the duty of Prayer, *Great and Glorious things are ſpoken of it*.

You may read of wonderfull effects of Faith; the *effects* and *fruits* of *Prayer* are as many and great. *Heb.* 11. It hath *obtained Promiſes*, *ſubdued Kingdoms*, *turned away Enemies*; it hath *raiſed the Dead*, *ſtopp'd the Sun's Courſe*; yea *made it go back*; it hath *opened Priſon-Doors*, and *unlocked Secrets*; it hath *opened Heaven*, and *ſhut* it again, with much Reverence be it ſpoken;

ſpoken; it hath *laid hold upon God himſelf*, and put him to a mercifull Retreat, when he hath been marching in Anger againſt *Perſons or People*. God ſpeaks as if his Hands were held and tied up by Prayer: *Let me go*, ſaith he to *Jacob*; and, *Let me alone*, ſaith he to *Moſes*; as if the Lord would indent with *Moſes*, and offer him a Compoſition to hold his Peace, *Exod.* 32. 10.

Wonderfull is that paſſage, *Iſa.* 45. 11. if read right, God ſays, *Concerning the Works of my Hands command ye me.*

The *prevalency* of fervent Prayer is very great, it *prevails much* with God, *Jam.* 5. 15, 16. Keep your Hearts *cloſe* to the duty, and ſuffer them not to *ſtray or wander*, a *ſtraying* Heart muſt needs be a *ſtraitned* Heart in Prayer.

If you would have your Heart *enlivened*, and *enlarged* in Prayer, remember to *repell* every *vain Thought* that comes in to your diſturbance; *reſiſt it*, and *call* in *help* from Heaven againſt it.

Let the *guilt* of no *one Sin* lie upon your *Conſcience*, that will *clog*, *diſquiet*, and *check* your Spirit in Prayer.

It is not amiſs to obſerve a *method* in Prayer, eſpecially when you Pray with others, (as ſhe would ſometimes do, when both my ſelf and Curate were abſent, rather than Family-Worſhip ſhould be wholly omitted) though not tyed

tyed to Words, but *confuſed Repetitions* and *diſorderly Digreſſions* diſ-affect thoſe that join with you.

(*Though ſome prophane Scorners may mock and ſnear at this, what real Evil ſcorn-worthy is there in it, for a ſerious, holy Mother to inſtruct her Daughters aforehand, to Pray with their Maids and Children, if God had ſpared them, and given them thoſe Relations? I wiſh no Mothers would give their Children Counſels or Examples more liable to Exception.*)

Chuſe ſuch a *Place* to Pray in as is moſt convenient, where you may not be diſturbed by *noiſe in your Ears*, nor be *diverted by any Object before your Eyes*; *ſhut alſo the Door* leſt the Wind of *Vain-glory* get in thereat. *Mat.* 6. 5, 6.

Be much in the uſe of *Ejaculatory* Prayer, which is a *ſhort*, yet *ſerious*, lifting up the Soul in deſires to *God*. *Gen.* 43. 14, 49. 18. *Neh.* 2. 4. 2 *Sam.* 15. 31. *Luk.* 23. 42. *John* 12. 27.

Ejaculatory Prayer is a ſpecial means tokeep our Hearts very *Spiritual* and *Savoury* when often in Heaven; it is a ſpecial means to fit them for more *ſolemn* and continued Prayer.

You may find this way of Praying very *familiar* with the *beſt* of Men; yea, with *Chriſt* himſelf.

Alſo

Alſo remember to ſet their *Examples* before your Eyes, who have performed the Duty of Prayer, with *life-enlargement* and *importunity*. See *Gen.* 32. 24. *Matth.* 26. 26. 39. *Heb.* 5. 7. *Hoſ.* 12. 3. *Examples ſway us ſometimes more than any Rules or Precepts.*

For farther Encouragement to this Duty of Prayer, conſult with many other Promiſes: That of our Saviour's, where he ſaith, *Matth.* 21. 22. *Whatever you ask in prayer, believing, you ſhall receive.* And in *John* 14. 13, 14. *Whatſoever you ſhall ask in my Name I will doe it. If ye ſhall ask any thing in my Name I will doe it.* And *Matth.* 7. 7, 8. *Ask, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you. For every one that asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.*

Call upon me, and I will anſwer thee; and ſhew thee great and mighty things, which thou knoweſt not, Jer. 33. 3.

Jam. 5. 15. *The prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he hath committed ſins, they ſhall be forgiven him.*——*The effectual fervent prayer of a righteous man availeth much.*

Whoſoever ſhall call upon the Name of the Lord ſhall be ſaved, Rom. 10. 3.

If any man want Wiſdom, let him ask of God, who

who giveth to all men liberally and upbraideth not, and it ſhall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the Sea, driven with the Wind, and toſſed.

Thus ſhe concludes, it may ſeem ſomewhat abruptly, I can give no reaſon, and will not gueſs; only the unwritten Paper which remains may ſeem to imply, ſhe deſigned more. This is juſt the *fortyeth* part of what ſhe had written for her Childrens uſe, being 6 *Pages* in her Book, of *Twelve ſcore*; ſo that I have enough, if I would enlarge, to *tire* my ſelf, and *ſatisfie*, not to ſay, clog, my Readers. But I will conſult my own eaſe, and theirs, in adding little more of what an account is given, *Sect.* 12. under Eleven or Twelve diſtinct Heads.

I confeſs, I am tempted to add the *Example* to the *Rule*, I mean the *large Form* of *Prayer* and *Thankſgiving*, each containing 16 *Pages*. But I'll forbear, only as I toucht a few Lines of the beginning and end of the Thankſgiving before.

So I ſhall give a little taſte of this Prayer which ſhe begins thus.

'Good Lord, give me to *know* thee, who 'paſſeſt all *Knowledge*, and though I cannot '*comprehend* thee in the perfection and full-'neſs of thy Glory, yet vouchſafe to give me

'to

'to *apprehend* thee, in thy *Love* and *pardoning* 'Mercy to me a poor miſerable Sinner; who 'in my firſt Being was inveſted with an *happy* 'and *righteous* Eſtate, from which, *O Lord*, 'in my *firſt Original*, I ſoon declined, *&c.* And ſo proceeds moſt humbly to acknowledge the guilt and pollution of Original Sin, as I *think*, yea *know*, moſt *Orthodoxly*. If our *Bibles*, our *Articles*, our *Homilies*, yea our *Liturgy*, be more Orthodox than *Socinus*, and thoſe *Ephramites* who *liſp* his *Sibboleth*, becauſe they cannot, or will not, pronounce aright the *Shibboleth* of the *Church of England*'s good old Doctrine.

Then ſhe proceeds to a large Confeſſion of *actual Sin*, both of *Omiſſion* and *Commiſſion* againſt *both* Tables. Acknowledging the demerit of them, proceeds to ſue out the Pardon of them in theſe words.

'O God, thou knoweſt my fooliſhneſs, and 'my Sins are not hid from thee, I beſeech 'thee pardon my Iniquities, and blot out my 'Tranſgreſſions, though they be as a *thick* 'Cloud. Good Lord, *waſh me from my Impu-* 'rities in that *Fountain ſet open for Sin and for* 'Uncleanneſs, the precious Blood of Jeſus Chriſt 'which is not only able to expiate my *guilt*, 'but to cleanſe me from all my *filthineſs*, that 'through *his ſtripes I may be healed*, and clean-'ſed from all my *Original* and *Actual* Defilements,

ments, *&c.* Having enlarged upon this, ſhe proceeds to pay for *Sanctification* and *Inherent Righteouſneſs*, that ſhe may be a *new Creature in Chriſt Jeſus*; then moſt fully and earneſtly againſt *Temptation*; then for the *Aſſiſtance of the Spirit* to render all God's Ordinances, and the means of Grace effectual; then for *growth in Grace*; for *Comfort*; for an *Heavenly frame of Heart* and *Life*; for *aſſurance* and manifeſtation of God's Love to her; then for *Wiſdom* to conſider her latter End, and to be helped in that *Spiritual Arithmetick, ſo to number her Days as to apply her Heart to true Wiſdom*; then that God would *fit and prepare* her for her *Diſſolution*, that when her days ſhall be conſummated on Earth, her *Corruptible* may *put on Incorruption*, and her *Mortal put on Immortality*. Then ſhe concludes with theſe Words:

Then ſhall *Death*, my *laſt Enemy*, be vanquiſhed and *ſwallowed up in Victory*, and from thy unworthy Creature Everlaſting Praiſes ſhall be rendred unto thee, through Jeſus Chriſt that giveth me the *Victory*, for thou haſt *redeemed my Soul from the Power of the Grave*. I beſeech thee receive me into thy Eternal Kingdom and Glory, that *neither Death nor Life, things preſent, nor things to come may be able to ſeparate me from thy Love, O God, which is in Chriſt Jeſus my Lord.*

Then ſhe proceeds to Pray for the *Church*, of which a taſte was given in her *Monday-morning Prayers*, *Sect.* 7. *pag.* 45. 'Gracious Lord, the 'Mercies I ask of thee for my own Soul, I ear-'neſtly beg of thee for thy Church and Peo-'ple. Bleſſed Lord, *Thou haſt made the Earth by thy Power, eſtabliſhed the World by thy Wiſdom, and ſtretched out the Heavens by thy Diſcretion; thy Arm is not ſhortned that thou canſt not Save.* Good Lord take care of *Zion*, *build up the Walls of* Jeruſalem, that in *Zion there may be Deliverance*, and Holineſs in thy Houſe; let the *Mountain of thy Houſe be eſtabliſhed in the top of the Mountains*; be thou a *Wall of Fire round about*, and *her Glory in the midſt thereof*, ——But I forgot my ſelf, 'tis hard to ſtop my Pen. Then, I beſeech thee eſpecially for the *Land* of my *Nativity*, the Nation of which I am a ſinfull Member,--- here is a large Paragraph. The next is for the *World*; Give thy Goſpel a free and glorious Paſſage through the *World*. Good Lord pity thoſe that ſit in the *region and ſhaddow of Death*. --- Then, I beſeech thee be mercifull to all the Sons and Daughters of *Sorrow, and Affliction*,--- the *Diſconſolate*, the *Sick*, thoſe who contend with *Poverty*, *Impriſonment*, *Reproach*, *Diſgrace*. ---- Then for them who ſuffer *Perſecution for the Truth*: Then for her Relations. I confeſs, I am almoſt aſhamed that I have thus mangled ſo excellent

cellent a Prayer, ſo *Piouſly*, ſo *Judiciouſly*, in ſuch *ſuitable Scripture Phraſe* and Language. I think it had been better to have tranſcribed the whole, or let it quite alone; but her Friends may command a Copy of it if they pleaſe. Having finiſhed her Interceſſions for others, ſhe returns to conclude with renewed Petitions for herſelf, which I will venture to ſet down.

Good Lord, be the God and Portion of me thy unworthy Creature, and of thoſe ſo dear unto me; give me a *Relation* to thee, an *Affiance* in thee, and a *Dependance* upon thee, that in all my *concerns* I may come to thee, in whom *are all my freſh Springs*, the riches of free Grace to poor Sinners, and treaſuries of Mercies, purchaſed with the Precious Blood of Jeſus Chriſt. I beſeech thee with-hold not thy tender Mercies from me, but give me of that *hidden Manna*, the ſweet refreſhing Incomes of thy Holy Spirit into my Soul, and when my Heart is overwhelmed, I beſeech thee lead me to the Rock that is higher than I, for thou haſt been a ſhelter to me. Lord be thou a *ſtrong Tower to me, to which I may continually reſort; for whom have I in Heaven but thee?* And if I know any thing of my own Heart, *there is none* comparative on Earth *that I deſire beſides thee*; thou art my God, *beſides thee there is no Saviour.* I beſeech thee *guide me with thy Counſel*, and when

I ſhall go hence and be no more in this World I beſeech thee *receive me into thy Glory.*

Then follows the *Thankſgiving*, full as large as the Form of Prayer, and, if it may be, more *Spiritual*, *raiſed*, and *Divinely Savoury*; but I will not repeat the Errour, to mangle it, and ſet down ſo Imperfect Pieces, and ſpoil its Beauty, but ſignifie to her Friends, that I ſhall freely allow them to read the Original, which is fairly legible, or if they think it worth the while, to Copy it out, or at more leiſure to Print ſome few Copies of it, and others of her uſefull Papers, if deſired, which I omit at preſent for fear of ſwelling this into too great a Bulk, though I am ſure ſeveral of them equal, or rather exceed any thing I have now Publiſhed of hers.

Marks

MARKS
OF A
Regenerate Eſtate.

I add this becauſe it is conciſe, and will not take up much Room or Time. Giving her Children Directions how to examine and try the Eſtate of their Souls towards God.

DO you conſent to the *Law* of God, that it is *true*, and *Righteous*?

Have you perceived your ſelf *Sentenced* to Death by it; being condemned and convinced of your natural, undone Condition?

Have you ſeen the *utter Inſufficiency* of every Creature, either to be in its *ſelf* your *Happineſs*, or the *means* of curing this your *Miſery*, and making you *happy* again in God?

Have you been *convinced* that your *Happineſs* is only in God as the *End*, and in *Chriſt* as the *way* to him, and the *End* alſo, as he is *one* with

the Father; and perceiveſt thou that thou muſt be brought to God by Chriſt, or Eternally Periſh?

Have you ſeen hereupon an abſolute *neceſſity* of your enjoying Chriſt, and the full *ſufficiency* that is in him to do for you whatſoever your Condition requireth, by reaſon of the *fullneſs* of his *Satisfaction*, the *greatneſs* of his *Power*, and *Dignity* of his *Perſon*, and the *freeneſs* and *Indefiniteneſs* of his Promiſes?

Have you diſcovered the excellency of this Pearl to be worth the ſelling all to buy it?

Hath this been joined with ſome *Senſibility*, as the *Conviction* of a Man that *thirſteth*, of the worth of *Drink*; and not been only a change in *Opinion*, produced by *Reading*, or *Education*, as a bare *notion* in the Underſtanding?

Is there an *abhorring* of all *Sin*, though your *Fleſh* do tempt you to it?

Have both your *Sin* and *Miſery* been a Burthen to your Soul, and if you could not *weep*, yet could you heartily *groan* under the unſupportable *weight* of both?

Have you renounced the *hidden* and *unfruitfull works of Darkneſs*, having no *fellowſhip* with them, but with *Courage* and *Zeal* for God *reprove* them?

Do you labour to be *Holy* in all parts of your *Converſation*, watching over your ways at all times, and in all Companies?

Do

Do you make *Conſcience* of the *leaſt* of God's Commands as well as the *greateſt*, avoiding idle Words, and vain Jeſting; abhorring all reproachfull Speeches, as well as violent Actions?

Do you *love*, and *eſteem*, and *labour* for the powerfull Preaching of the Word above all Earthly Treaſures?

Do you *Honour* and highly *account* of the *truly Godly*, and delight in the Company of ſuch as ſincerely fear God above all others, eſteeming them the *excellent of the Earth*?

Are you *carefull* of the *Sanctification* of the Sabbath, neither daring to *violate* that Holy Reſt by Labour, nor to *neglect* the Holy Duties belonging to God's Service, publick or private?

Do you not love the *World*, neither the *things* of the World, but heartily *deſire* and *love* the things that concern a better Life, and ſo do in ſome meaſure *love the Appearance of Jeſus Chriſt?*

Can you *forgive your Enemies*, are you *eaſily entreated*, deſirous of Peace, and to do good to them that *deſpitefully uſe you*?

Do you ſet up a daily courſe of ſerving God, and that with your Family too, if you have any; and renouncing your own *Righteouſneſs*, truſt only to the *Merits* of Jeſus Chriſt?

Have you turned all your *Idols* out of your Heart, ſo that the *Creature* hath no more the *Sovereignty*, but is now a *Servant* to God, and Jeſus Chriſt?

Do you *accept* of Chriſt as your only Saviour, and expect your *Juſtification*, *Recovery*, and *Everlaſting Happineſs* from him alone?

Do you alſo *take him for your Lord* and *King*, and are his *Laws* the moſt powerfull *Commanders* of your Life and Soul?

Do his Laws prevail againſt the Commands of the *Fleſh*, of *Satan*, and the *greateſt* on Earth that ſhall *countermand*?

And againſt the greateſt *Intereſt* of your *Credit*, *Profit*, *Pleaſure* or *Life*, ſo that your *Conſcience*, *Soul*, *Body*, *Life*, is directly *ſubject* to Chriſt alone?

Hath he the *Higheſt Room* in your Heart, and Affections, ſo that though you cannot love him as you *would*, yet nothing elſe is *loved ſo much*?

Have you made an Hearty Covenant with him, and delivered up your ſelf accordingly to him, to be his for Ever without Reſerve?

Do you take your ſelf for *his* and not your *own*; is it your utmoſt *Care*, and watchfull *Endeavour* that you may be found *faithfull* in his Covenant, and though you *fall into Sin*, you would not *renounce your Bargain*, nor change your

your *Lord*, nor give up your ſelf to any other *Government* for all the World?

And if this be truly your *Caſe*, you are one of *God's Children* and *People*, and as *ſure* as God's Promiſes are *true*, there is an *happy* and *bleſſed Eſtate* for you; only ſee that you abide in Chriſt, and continue to the End, *for if any draw back, his Soul will have no pleaſure in them.* Then ſhe concludes with the Prayer ſet down above, *page* 81.

For

For the Right Honourable Iſabella *Counteſs of* Radnor.

This was written to her Ladiſhip, as a Conſolatory Letter upon the ſurprizing Death of her dearly-beloved Daughter the Lady *Eſſex Specot*.

Ever Honoured good Madam,

I Do truly Sympathize with your Ladiſhip, in your great Sorrows under God's afflicting Hand, taking from your Ladiſhip a very dearly Beloved, and deſirable Child. She was very deſervedly ſo; and to all acquainted with her, ſhe was a very ſweet amicable Friend; ſhe lived very deſired and ſhe hath died lamented. She was not affected with diſtant Pride, a Spirit hated of God, and all good People. Dear Lady *Eſſex*, She was of a ſweet, courteous, affable diſpoſition, very winning in her loving condeſcention. I am ſenſible of my own loſs, who had a ſhare of her favour, much more of your Ladiſhip's, to whom ſhe was ſo near and dear. Good Madam, would I could help to alleviate your Sorrows, I would put to my Shoulder to help bear your burthen, which is to fulfill the Law of Chriſt. But it is not in created Beings farther than God will uſe them Inſtrumentally.

mentally. But above, in the great Creator, in Him is all ſupply of Grace and Comfort; God is a preſent help in the needfull time of trouble, an approved Friend, that will not fail you in what you go unto him for, agreeable to his Will; which aſſuredly is the beſt. Therefore, *Good Madam*, retain kind thoughts of God; he hath not caſt away your Prayers, nor rejected the Prayers of Friends for you, though God did not ſee it good *dear Lady Eſſex* ſhould ſtay longer with you in this World, he hath done better for her and you: God hath granted to a *higher end*, he hath taken her to *himſelf* in Heaven, from thence, *Good Madam*, you would not have her to return into a troubleſom World; it is fit to acquieſce in God's moſt wiſe Diſpoſe, He knew what was beſt for her and you, and to keep ſilence before the Lord, becauſe he hath done it; whatever ſecond cauſe he might uſe as Inſtrumental; yet it was the Lord, the Sovereign Lord of her and us, who doth all things well. *Good Madam*, What you cannot ſee *now* you may know *hereafter*, if not in this *Life*; of all in it you ſhall have clear Manifeſtations in *Heaven*; that all Diſpenſations in this World, were for the beſt for you; the moſt I can do is to pity your *Ladiſhip* with my poor worthleſs Prayers, in themſelves they are ſo: But I would beg of God to uphold you in the Arms of his Mercy, that

that you may not ſink under any Tryal, and that your Affliction, which at preſent may be grievous, may appear not to be the *Wound* of an *Enemy*, but the *Chaſtiſement* of a *loving Father*, who deals with you, as with his Children, in his adopting Love to you in Faithfulneſs. God corrects his People, in his diſtinguiſhing Love from thoſe which ſhall never ſee his Face with comfort. *Good Madam*, I know you do deſire to be in *ſubjection to the Father of Spirits*. The *Lord* will be *King*, let the People be never ſo impatient; *God will not grieve* nor correct for his own *pleaſure*, but for his Childrens *profit*, that they may live. God's own Vineyard needs *pruning* as well as *manuring*, that the Branches thereof may not waſte too much of the Life, and Spirits, and Affections in worldly Satisfactions. *Good Madam*, God hath taken away a Branch, *dear Lady Eſſex*, ſhe is not *withered* but *tranſplanted*, for his own pleaſure and delight, that the Fruits of your Love to God may more appear in your willing Reſignation of her, who was ſo dear to you, not *offering* unto God that *which coſts you nought*. *Good Madam*, You ſhall ſuſtain no loſs, God will reimburſe, and this *Breach* his Hand hath made he will fill up and repair at his own Charge. He will, in exchange for a *Daughter*, beſtow on you his *only Son*, and build you a Houſe *better than Leah* and *Rachel did Jacob's*:

cob's: God will give you a *Name, better than of Sons and Daughters*, and make you one of his Firſt-born in Heaven. God took it exceeding well that *Abraham* did not with-hold his *beloved Iſaac* from him; and for his ready compliance in what God required of him, he had God's Promiſe, That *in bleſſing he would bleſs him. Good Madam*, God hath more Bleſſings than one; when God proved *Abraham*, he gave him back again *his Iſaac*, whom he loved, and promiſed, that in him *all the Nations of the Earth ſhould be bleſſed*; of which Promiſe, *Good Madam*, you do partake, with an additional Favour, God having ranſomed *dear Lady Eſſex* out of a troubleſome World, with a better *Sacrifice* than that he then provided for *Iſaac*, a *Ram* caught in a *Thicket*, with which *Iſaac* was redeemed, unto a tranſient *Life. Dear Lady Eſſex*, ſhe is redeemed by Jeſus Chriſt, unto eternal Life. *Good Madam*, What cauſe of complaint? *Dear Lady Eſſex* is freed from the many temptations ſhe might have met with in this World. *Iſaac*'s prolonged Life found it ſo in his unſetled Condition, he met with Affliction in his Poſterity, with other Troubles of this Life; the World is unquiet like the tumbling Ocean; *dear Lady Eſſex* ſhe hath found a reſting Place, got off the rough Seas of *Sins* and *Sorrows*, God hath placed her in the *ſerene Region* above; God knew what

Sail

Sail she was able to bear in worldly Prosperity or Adversity; he hath taken her from the boisterous Winds that might have disturbed the Coast of her even walking with God; God hath steer'd her Course; *dear Lady Essex*, she is got safe to Harbour, from the windy Storms and Tempests of this World. God took *Enoch* in the midst of his days, as they then lived in that Age; *he walked with God*; *therefore God took him*: I do humbly hope so did she. God bestowed on her a very sweet disposition, which I hope God made susceptive of the best impression. *The best people want their grains of allowance.* *Good Madam*, Do not drive your Comforters far from you, God preserved *dear Lady Essex* from the great Soul-wasting Sins, from all gross Enormities; God kept her from ever falling into any scandalous Sins, she is gone unspotted out of the World. *Good Madam*, better is a *good Child dead, than a wicked Child living.* *Good Madam*, I am more than content God hath disposed of all mine, I hope through Grace they are safe; but I have found *much affection much affliction.* Though *Mary* had *chose the best part*, assured and confirmed to her by Christ's own Word, should *never be taken from her*; yet her Eyes were so filled with tears at the Death of her *Lord*, that she could not see *Christ.* The two Angels that sate in Christ's Sepulchre, could not pacifie her

her grief, nor ſlue her tears, till Chriſt dried her Eyes with that loving Rebuke, *Why weepeſt thou?* Then ſhe ſaid, *Raboni*, and made him Maſter of her *Paſſion*. *God hath placed all the affections of humane Nature for great advantage, if kept in the right Chanel*, bounded with his Grace; that of *Grief*, though for Sin, which hath the greateſt uſe of it, and needs the higheſt and fulleſt *Tides*, God would not have it ſwell beyond the Bank of his Mercy: If God would have his People *eaſie to be entreated*, himſelf will not be *inexorable*, or *hard* to be *intreated*, as good People are prone to think in time of Affliction; neither ſhould they be unjuſt to God and themſelves, denying the Grace God hath beſtowed on them. It is *beſt to judge our ſelves*, but not *unjuſtly*. *Good Madam*, Do not miſconſtrue God in his Diſpenſations to you. Afflictions are oft more for *Trial* than *Correction*, but how ready is God to receive repenting returning Sinners? the Arms of his Mercy are open to embrace them, and to cover their Imperfections with his beſt *Robe*, ſent by his Son from the great Wardrobe of Heaven; Chriſt's Righteouſneſs imputed to them, and inherent in them, adorning of them with the Graces of his Spirit, rendring them acceptable to their ſpiritual Spouſe, Chriſt Jeſus. He is the good Shepherd which *laid down his life for his ſheep*. If he ſend Afflictions,

flictions, they are not to *worry*, but to bring his People *nearer* to himſelf. If God put his People into the *Fornace*, it is to *purifie* them, not to *conſume* them. Good *Madam*, when you are tried, that you may come forth as Gold, a meet Veſſel for God's own uſe in the fuller Meaſures of Heaven. Though God hath taken from you the *Delight of your Eye*, *Dear Lady Eſſex*, he will not take away himſelf, but diſſipate and ſcatter your grief with the Light of his Countenance, which is better than Life. God knows our Frame, and will *debate in Meaſure*. He will not ſtir up all his Diſpleaſure, but will ſtay his *rough Wind* in the *day of his Eaſt-Wind*, that no Temptation may be above your Strength. *Good Madam*, fain would I comfort you, but I know your own Thoughts can better ſuggeſt to you than I, where you may find Grace to help in a time of need. *God's Promiſes are ſupports for the moſt afflicted Condition*, with them, *Good Madam*, they teaching you, you may by the Art of *Divine Chimiſtry*, extract and draw from Afflictions the refreſhing *Cordials* of the Love of God, by his ſweet compoſure of them in his Love and Faithfullneſs to you, you may get from the moſt unpleaſant *bitter Potion*, a healing Medicine, you may get *Meat* out of the *Eater*; God will make all ſubſervient to his People, though in their own nature

ture contrary, like *Eliſha*'s *Ravens*, which were *Birds* of *prey*, to bring the *Prophet bread* and *meat*: By the over-ruling goodneſs of God, Afflictions bring God's Children *meat* to eat, the World *knows not of*; and thoſe Afflictions that look moſt terrible and moſt affrighting, great in Stature, like unto the *Philiſtine*'s Champion, that did ſo terrifie the *Iſraelites*. *Good Madam*, You may as *David* did, overcome with that *ſmooth white Stone* St *John* ſpeaks of, wherein is that *new name written*, which none can read *but they that have it*. In that Stone it is written, *Be of good chear, your Sins are forgiven*. It was the Cuſtom of the *Romans* to which St. *John* alludes, they gave a *white Stone* to thoſe their Law *acquitted*, and a *black Stone* to thoſe their Law *condemned*; this *white Stone* St. *John* ſpeaks of, is that *Stone cut out of the mountain without hands*, *Chriſt Jeſus*. *Good Madam*, On this Rock you may build ſafe and ſure, that if the boiſterous Winds of Affliction beat vehemently upon you, you may be able to ſtand in the day of your Viſitation. If God ſhould ſuffer Afflictions, like unto St. *Paul*'s, which he call'd, *Deaths oft*, they may be to you as they were to him, they were *lifts* unto his greater degrees of Glory, which made him to call them *Light Afflictions*, that laſted but for a moment, and that they ſhall work for God's People an *exceeding and*

eternal weight of Glory. Good Madam, As the *Afflictions* of this Life ſhall not laſt long, ſo the *Proſperity* of this *World* is but ſhort alſo; they are but *Pageantry* Delights, that paſs away, and leave Diſſatisfaction behind them; but God would not have his Peoples Spirits always *flag*, they have their intervals in the day of *Proſperity* to *rejoyce*, but in the day of *Adverſity* to *conſider*; God having ſet the one over againſt the other, and both on the Wing of Time, which many drive away, not conſidering a dependant Life, which of it ſelf flies away ſo faſt; the things of this World, and Life alſo, they do make haſte to give up their Accompts to God; for a ſhort work will the Lord make on the Earth, and finiſh his Work in Righteouſneſs. *He will ſay to the North, Give up; and to the South, keep not back: bring my Sons from far, and my Daughters from the ends of the Earth,* and all ſhall as faithfull Depoſitors reſtore to God; yea, every one ſhall give an account of himſelf to God; and if God ſuddenly call for them, they haſten their ſpeed, and ſwiftly fly away, as an Eagle towards Heaven. *Good Madam,* You have experienced it; *dear Lady Eſſex,* ſhe hath taken her *flight* from all mutations of this Life, and is gone to God, whoſe ſhe was, that lent her you but for a time. She is not loſt, but reſtored again, where ſhe is in an unalterable and happy Eſtate. *Good Madam,*

Madam, What cauſe of complaint? Do not account her *gain* your *loſs*, the moſt and beſt ſhe could have enjoy'd of the Bleſſings of this Life, *Relations*, *Friends*, *Pleaſures*, *Riches*, all promiſed well in her Marriage, but all uncertain; but is now in a *fixt*, uninterruptable, more bleſſed Condition, to which nothing in this World hath any proportion; and the moſt ſplendid things of this Life comparatively, are but ſhining *Glow-worms*, which muſt have the advantage of the *diſappearing Sun* for their *glimmering Beauty*. Who would chuſe *Candle-light* rather than the *clear light* of the bright *Sun*. *Dear Lady Eſſex*, ſhe hath the ſweet ſmiles of God's reconciled Face, which ſhine on her by the *Sun of Righteouſneſs*, Chriſt Jeſus, the *Bridegroom* of her Soul, and is with her beſt Relations, *God* and *Angels*, and is one of that bleſſed number of his *Triumphant* Saints made perfect in endleſs Glory never more to *die*: She hath paſſed the dark Valley, and is got ſafe to her *Inheritance* in the higheſt Heavens, purchaſed for her by an invaluable *Price*, bought for her by her beſt Beloved Jeſus Chriſt. *Good Madam*, Why do you greive? You would not have her back again into a Sin-defiling-World, where the happieſt Eſtate or condition is intermix'd with intervening troubles, accompanied with ſorrows, which would have been as jointly *yours* as *hers*, from which God hath

freed you both. *Good Madam*, Believe God *means* you no *ill*, he doth ſometimes by *one* great Affliction, free his People from *many*, that might be greater than that, which God onely can foreſee; ſometimes a *large Oriſice effects the perfecteſt Cure*, and the *biterreſt Potion* the *beſt Health*. *Good Madam*, chearfully take the *Cup* your heavenly Father hath put into your *Hand*; of this relation you can receive no hurt. Chriſt hath told his People, That *through many tribulations, they ſhall enter into the Kingdom of Heaven*; be not afraid of your way, it is no untrodden path, the beſt of Men have gone that way: *God hath one Son without ſin*, none *without ſuffering*: If Suffering abound, your Conſolation ſhall ſuperabound; that being made *Conformable by ſuffering*, you may be more fitted for greater degrees of Glory. *Good Madam*, If God ſees fit to lengthen out your Days, it is to give you more work, to exerciſe thoſe Gifts he hath given you, to improve for his uſe and your own advantage; your *Love*, *Patience*, and *Submiſſion* to him, with the reſt of the Graces of his Spirit, he hath beſtowed on you, let them have their *perfect Work*; and be not grieved that he hath given *dear Lady Eſſex* a leſs task than your ſelf. *Good Madam*, *Run with patience the race that is ſet before you*, finiſhing your work in well-doing, unto which God will afford you his aſſiſting Grace. God

will

will not deal with you as *Pharaoh's Task-Maſters* over the Children of *Iſrael*, they would *give no ſtraw and yet required the full tale of brick*; God will afford you his ſtrength, and extricate your *difficulties*; his *Providences* ſhall comply with you, and his *Grace* aſſiſt you; in your *hardeſt work he will put to his helping hand.* God will order the whole Series and Frame of this World for his Peoples beſt advantage; then, when all have *acted a part*, God will take down the *Stage* of this World by the hand of undiſtinguiſhable Eternity. Then, *Good Madam*, a paſt Errour cannot be retrieved, when *Time* and *Place* in this World is taken away. *A little while* the longeſt Life is ſo, but he *will come*, and *will not tarry*; when his Peoples work is done, he will bring his *reward* with him, and acquit them from all the troubles of this Life, and receive them where there is no *pricking Briar*, nor *grieving Thorn*; *Sin*, *Sorrow*, and *Sighing* ſhall flee away; then, *Good Madam*, in endleſs Joy you ſhall meet again *dear Lady Eſſex*, never to part, but ſhall be for ever with her, the reſt of the bleſſed Saints and Angels, and all in an *indiſſolvable union* with God, and Chriſt, in *eternal Glory*. *Amen*, *Amen*. *Good Madam*, It is the Prayer of your ſingular good Ladiſhip's Obedient Servant,

I beſeech you, Good Madam, excuſe the trouble of a long Letter.

Elizabeth Walker.

Another Conſolatory Letter, written to a good Chriſtian Friend under Trouble.

Good Friend,

I Have had troubleſome ſolicitous thoughts, of what I did not well underſtand at parting, when I laſt ſaw you, therefore I deſire to be farther informed, how it is like to be with you. But however it may be in this preſent Life, when it concludes, it ſhall be well; your comfort is, *It will be well with the Righteous*, of which number you are aſſuredly; One of thoſe exerciſed with *God's diſcriminating Character of Adoption*, and *Sonſhip: Affliction*'s his preparatory work upon his People, to fit them for a better Eſtate; that ſhould *encourage*, becauſe it will *compenſate* and *reward* God's Faithfull Ones, for all their ſufferings for his ſake, *with an eternal weight of Glory*, which, if their Enemies well underſtood, they would in pure Enmity be leſs injurious to them. As to this World, *if the Death of God's Saints be pretious to him*, ſo are their *Sufferings* conſiderable; though he bear with his, and their Enemies for a time. Fellow-Creatures, through Fear or Cowardiſe, may forſake and deſert, but God will not. You know whoſe Caſe it was, but he had the ſtrongeſt

ſtrongeſt Party on his ſide, *the Lord ſtood by him, he will not forſake his own Inheritance*, but *his Truth ſhall be their Shield and Buckler*; ſo tender is he of them; he would not have their Thoughts diſturbed with anxious Sollicitouſneſs. And that his People ſhould be continually dependant on himſelf, he ſets no *Period*, but promiſes a continual ſupply of Grace, giving *in that Hour* that which will make them Juſtifiable before their Adverſaries, which they ſhall not be *able to gain-ſay* with the verdict of Truth. The Lord fortifie his People for any Tryal he ſees fit to call them to, that I may be one of thoſe *found Faithfull*, *Dear Sir*, I beg your Prayers for me, who am your truly Loving, and Affectionate Friend,

Elizabeth Walker.

Sept. 24. --83.

Part of two Letters written to a young Miniſter who had lived ſeveral Years in my Houſe, and was well preferred from thence to ſtir him up to Faithfulneſs in his Miniſtry, and may be uſefull to other ſuch.

It may not be unſeaſonable or unuſefull here to take notice what ſingular Care ſhe would take of the young Scholars which came to live in my Family; who, though when they were firſt received, (bringing more *Learning*

than *Religion* from the Univerſity ;) for ſometime would ſeem a little *uneaſie*, and be rather *ſhy* of her, and undervalue her pious and ſtrict Example, and weighty, ſerious Counſels for their Morals, and God's Service; yet after a while had a very great Reſpect for her, and loved and honoured her, as if ſhe had been their Mother. I own it as a great Mercy, it was ſo with them all who ſtaid any time with us, but ſhall inſtance only in the laſt, who, though at firſt ſeemed to be poſſeſſed with a greater prejudice, yea averſeneſs, than his Predeceſſors, yet before one Year was out, was more than convinced of his Errour, and daily increaſed in his value of her, and deference he paid her; and when towards the end of the third Year his Conſumption prevailed ſo as to threaten his Life; and ſhe declaring her concern for him, and how much ſhe was troubled, he ſhould come to die with us. He with a very Pathetick Gratitude cried out, *O bleſſed be God that I ever knew this Family! I know I muſt die ſomewhere, and if God would give me my Choice, I had rather die here than in any place in all the World.*

I will not preſume to commend her Conduct towards ſuch young men from any thing but the good Succeſs; and for the ſake of that I'll briefly touch it. Her Method was not to be always harping on the ſame String; not to be

be conſtantly preſſing them with an affected tyring Importunity, which like the falls of *Nilus*, rather makes Men *Deaf* than *open their Ears to Diſcipline*; her *Rules* were *ſhort*, but her *Example long*; her Advices *few*, but *Wiſe* and *Home*; her *Reproofs* fewer, but *Seaſonable* and *Grave*; but the Copy of an holy, diligent, ſerious Converſation was never wanting. *A ſmall number of wholeſome Counſels well exemplified, prevails more than a long Series of ſtarched and ſtudied Aphoriſms, confuted by his Life, whoſe Head conceived them, and Mouth dictated them.* She rarely ſpake to them directly, and in the ſecond Perſon, and never but when the occaſion was fair, and the neceſſity urgent, frequently what concerns them as of a third Perſon, and it is obſervable that many times a glancing Blow, and a Side-Wind cuts deeper, and fills the Sails better than a downright Stroke, or a Wind directly in the Stern. I remember ſome of her Prudent Rules, but becauſe there are ſo very few to be aſſiſted by them, and it is poſſible none into whoſe Hands theſe Papers may fall, they would but vaniſh into idle Speculations, with which I will not trouble my unconcerned Reader. And ſhe was not only kind and carefull of their good whilſt in our Houſe, but continued her Prayers for them, and good Counſel to them when removed from us; witneſs the following Letters.

Good

Good Mr. Ph.

I Do aſſure you my Affections have not been froze, though my Ink hath this cold Seaſon, which may help make an Apology for a bad Scribe; but I now return you my acknowledgments for your kind Letter I have received. Good Mr. *Ph.* I heartily deſire to approve my ſelf your true Friend, and would not be wanting in any thing you may expect from me, whenever opportunity may afford the Tryal. Eſpecially, I ſhall endeavour you may not meet with diſappointment in that you ſet ſo great an eſtimate and value on; my poor Prayers, Oh that they were more worth! that not only you, but with my ſelf, the Church, and People of God might have ſome Benefit by God's Aſſiſtance and Acceptance of my ſmall Mite, which I would, as my All, caſt into that great *Stock* and *Bank* committed to the ſure Hand and Improvement of our *Great Factor* and *Mediator*, Jeſus Chriſt, who affords great Returns, to which Intercourſe is given more than his People can *ask* or *think*; therefore, my good Friend, afford me your Remembrance at the Throne of *Grace*, at which be *frequent* and *fervent*; but I need not excite you to ſo advantageous a Duty, by which you may obtain ſo much for your ſelf and others. The preſſing Neceſſities of the Church of God at home and abroad,

abroad, cry aloud for Interceſſors to prevent the Judgments we have cauſe to fear, and may juſtly feel. Oh! be one of thoſe who meet God with humble, earneſt Supplication, which may help ward off the Blow which may fall heavy on the Churches. God will ſet his *Mark* on the *Mourners in Zion*, and will hide them in the Day of his *fierce Anger*, that the *deſtroying Angel* ſhall not *hurt* them. I have much wondred at the diverting of Judgments, but I fear the longer God bears with, and the higher his Hand is lifted up, the more weighty will it be when it falls. But to withhold it, *Pray*, *Pray*; the *fervent Prayer* of the *Righteous prevails much*, oft puts God to a Mercifull Retreat, when in his provoked Anger he is going forth againſt a Nation, or People. Oh! but they muſt be clean Hands that lay hold on him, *that is*, *of purer Eyes than to behold Iniquity*. Good Mr. *Ph.* beware of warping from the *ſtreight Rule* of God's Word, by which every Man's Work muſt be *tried*, it will be your beſt Preſervation in Evil times, if God ſhould call you out to bear Witneſs to his Truth, which to decline, may cauſe God to *lead you forth with the workers of Iniquity*; therefore the Pſalmiſt Prays, that *Integrity and Uprightneſs may preſerve him*; the *Upright* are God's *Delight*. I remember the *Inſcription* on *Abraham*'s *Shield* was *Uprightneſs*,

rightneſs, to which was annexed, againſt all Fears that might ſhake his Faith; God, that can compenſate and make up all that his People can loſe or ſuffer for him in this World, promiſed that he would not only be his *Shield*, but his exceeding *great Reward*; which Promiſe *Moſes* eyed, on good Conſideration making the beſt choice, to acquit Courtly Pleaſures and Preferments; he well knew they would laſt but for a ſhort Seaſon; he took his *Happy Lot* with God's People, to *ſuffer Affliction rather than Sin*. Happy he! though he paſſed through a barren Wilderneſs, in which God often proves his People, whether they will be content to wave the things of this Life to poſſeſs a better *Inheritance* than an *Earthly Canaan*, thoſe durable Riches prepared for thoſe who are accounted Worthy; of which Bleſſed Number good Lord grant, good Mr. *Ph.* you may be found.

'Then after twenty Lines of a Buſineſs which 'concerned himſelf, written with much Wiſ-'dom, Kindneſs, and Faithfulneſs, which I 'paſs over, She proceeds:

I am ſure I do heartily deſire your Welfare in this Life, and Godlineſs being ſought in the firſt place, the good things of this World, as may be good for you, may be added to you. The Promiſes are conditional; 'tis a hard thing to be a good Chriſtian, not eaſie to be a good Mini-

Miniſter, which not to be, are the worſt of Men, and will find the ſevereſt Account for their own and others Souls, over whom God hath placed them Watchmen, and Over-ſeers of the Flock of Chriſt, for which Work I am perſuaded, the Grace of God beſtowed upon you, ſhall not be in vain. *My Friend*, excuſe this Freedom I have uſed to you from Plenary Affection, I confeſs it Impertinent to ſuggeſt to you who are ſo much more knowing and converſant with Books, eſpecially that which excells all others, the Holy Scriptures, from which you may be furniſhed to every good Work for Doctrine and Life. I have ſent you a Book more worthy your acceptance for the Author's ſake than mine; I commend him to you as a Pattern of a ſtrict holy Life, ſo conformable to our Saviour's, he was always doing good; read, look on him, and doe likewiſe. I am ſenſible of the Trouble given you by a long Letter, therefore no more, but to ſubſcribe my ſelf as indeed I am, good Mr. *Ph.*

Your truly Loving and

Sept. 19.--83.

Affectionate Friend,

Elizabeth Walker.

A Second Letter to the ſame Perſon.

Of which I will omit much, to prevent being tedious, and I fear this concluding Paragraph may ſeem too long.

My good Friend Mr. Ph.

I Truly would, as may be acceptable, and my capacity reach, not be wanting in real Friendſhip; the like very gratefull to me. The reminds of a future Eſtate, which is the greateſt concern we have to mind in this Life: which if neglected, the Errour cannot be retrieved. Oh how vigilant ſhould I be! my Enemy is ſo. One Soul is more worth, in the Eſtimation of our Saviour, than the whole World; the price hath made the purchaſe ſo. Oh! that I could better improve my little remaining time, the Talent my Lord hath intruſted me with, that I may not be idle or worſe, found in the works of darkneſs. He that had leaſt was accountable, therefore ſhall not I be excuſable from my little meaſure. As the Eyes of Servants are to their Maſters, for their Work as well as Wages, ſo muſt mine be to him, for his Aſſiſtance and Help, that of his own he may receive: But *where God gives much, he requires the more.* Good Mr. *Ph.* God hath

hath committed to your truſt more than to a private Capacity, in *Abilities* and *Advantages*, placed you a *Steward* over his *Houſhold*; you are ſtrictly required to be Faithfull. Be ſo, that God may reward and crown your Labours in his Service, with that that far excells the fading Diadems of this World, which puts a Lye in our right-hand, promiſeth its proſtitutes more than it hath to give. Be not deceived, it is Vanity and Lyes, your Work is Wages. It was our Saviour's Meat and Drink. He told his Diſciples ſo, when he was about his Father's Work, not only in his publick Miniſtry, in which he was conſtant, [illegible]t alſo as a pattern left you, *He was always doing good.*

Though he met with hard and rough uſage from Men, expect the like; it is no untrodden Path; but for Encouragement, if for Righteouſneſs ſake, *Your's is the Kingdom of Heaven.* What can be given in Exchange? The more you doe or ſuffer, the greater your reward. The Bleſſings of this Life are not excluded, let God's Work have the preheminence, the firſt place in your Heart and Practice, and, as may be good for you, they ſhall be added to you. I obſerve from the laſt Chapter of Saint *John*, our Saviour's great care for his Diſciples at his parting with them. As they lacked nothing whilſt he was with them, as themſelves

on

on that queſtion had confeſt; ſo then our Saviour, to ſtrengthen their Faith in their Dependence on him, he before had promiſed *to be with them to the end of the World*; and rather than they ſhould want, our Saviour works a Miracle; but with the proviſion, he gives but one ſingle Invitation, *Come and dine*; as if he would intimate, he had greater things to beſtow on them, more than the *Meat that periſheth*, the *Bread of eternal Life*; and as they had *freely received*, ſo he would have them *freely give*. For which purpoſe our Saviour ſingles out *Peter*, not ſo much to mind him of a former unkindneſs, but more earneſtly to engage his watchfull diligence f the future. *Peter*, (not as excluſive of the reſt, but he as a repreſentative of the reſt,) our Saviour, inſtead of one *Invitation to dine*, adds a *threefold Injunction*, to *feed* his *Sheep* and his *Lambs*.

You have put your hand to God's Plough, good Mr. *Ph.* let not the flattery or fear of Men make you warp from the ſtreight Rule of God's Word. You know the moſt and worſt that they can doe, and with the ſame reſolution make the Apoſtles choice, *Acts* 20. 24. He that will put the evil day from him, may ſooneſt fall by the evil of the day; and inſtead of finding may looſe this and eternal Life. The evil of Sin will produce much worſe than preſent Sufferings. If

If God call you forth as he did the *Martyrs* with their Flood, to give teſtimony to the Truth, even thoſe Sufferings they eſteemed light for the *Hope* ſet before them, *an Eternal Weight of Glory*; at the greateſt length, our Lives are not long in this Word. *Death ſpares none*, not the greateſt Monarchs; a great Man is fallen in our *Iſrael*, our late Sovereign.

I have very valuable Thoughts of you; you will not deſpiſe ſmall things, which gives me this Preſumption. I know you have greater Motives from God's Exiting Grace in you to quicken you *to*, and *aſſiſt you in* your Maſter's Work than my narrow Scantling can afford; happy they that ſo do; they ſhall neither be *aſhamed* nor *affraid* when their Reckoning-day comes, of which happy number Lord grant you to be. I am, good Mr. *Ph.*

Your Aſſured,

March 15.–84.

Well-wiſhing Friend,

Elizabeth Walker.

I publiſh the following Letter, becauſe I intend to give the Book to my plain Pariſhoners; moſt of whom ſtand upon the ſame Level, with him to whom it was written. Perſons of higher Rank may paſs it by, or give it to their plain Country Tenants.

I thought to have given an account how one of her Siſter's Daughters came to be in ſo low a Condition, whoſe Father might have given every Child more than a Thouſand Pound, had he continued the Diligence which he uſed for ſeveral Years, after his Marriage with her Siſter, and the fair Portion he had with her; but as ſhe was not aſhamed of her Condition, no more am I; and, as things were, 'tis well ſhe had an Aunt to aſſiſt her, to match with a ſober, induſtrious Man, and their joint Stock enable them to manage a Farm of about Fifty Pounds a Year, on which they hitherto have, and I hope will continue to live comfortably and contentedly.

Couſin Robert Glaſſock,

YOU have not a Friend that more truly deſires your Welfare than my ſelf, and ſhall be moſt affectionately glad of your well-being in this preſent World, but, I hope, I ſhould much more rejoyce in your certain and aſſured Intereſt in a better Life; I deſire you may

may obtain both of God, who is the giver of all good. I beſeech you, that you may, to apply your ſelf to that direct Rule, and guidance of God's Word, which counſels you to *ſeek the Kingdom of God, with his Righteouſneſs*, in the firſt place, and then you have the Promiſe of him that is both faithfull and able to perform his Word, That *the things of this life ſhall be added unto you*, as an additional to your future Happineſs; to which, if you could gain the Wealth of the whole World, 'twould be but like picking up of Straws and Pebbles, compared to that Bleſſed Eſtate; for any thing in Exchange, he will make a bad Bargain that ventures the loſs of his Soul. It was the ſaying of a good Man, that gave a right Judgment, That *the whole Turkiſh Empire was but a Cruſt the Maſter of the Houſe threw to the Dog*: How then ſhall not God, the Lord of the whole Univerſe, provide for them of his own Family, that are Heirs of the Kingdom of Heaven? I requeſt you let it appear to whom you belong, ſhew it by your Chriſtian Profeſſion in the whole Courſe of your Life, to which your Baptiſm hath engaged you, with the Inſcription of God's Law, which get writ with an indelible Character, by the Finger of his Spirit upon your Heart; by the uſe of God's Word you may acquaint your ſelf in your Bible. There God gave his Command-

ments in few and plain words, that the meaneſt Capacity might underſtand and remember them. A great part of the Bible is an Expoſition of them. You can read, it is your Mercy, improve that Talent to your Maſter's uſe. You cannot doe his Will, except you know it: Therefore, as God's Word directs you, ſo obſerve to doe his Will, that you may have regard unto all his Commandments; in keeping of them there is great reward. Therefore mind the Precepts, and put them into practice; heed the threatnings againſt whom, and for what, that they may deterr and affright you from the way of Sin, that you may avoid the end of Puniſhment. Take notice of the Promiſes and value them as they are worth; make them yours by fervent and frequent Prayer, and fulfilling the Conditions of them. This I do earneſtly requeſt of you, and the ſame of your Wife, and that you will Pray together and a-part, that you may be Heirs together of eternal Life. Set up religious Worſhip in your little Family, the ſmalneſs of your Family will not excuſe the neglect. God, as he doth require it, he will regard; where there is but Two or Three, he hath promiſed to be with them. I beſeech you do not deferr in any known Duty, leaſt diſuſe give you more difficulty to future performance. Habitual Cuſtoms are moſt prevalent. But to quicken you

to

to this Duty, conſider for the default of it God's threatning, *Jeremiah* 10. *the laſt.* I pray you take that Counſel, 1 *Chron.* 28. 9. Not to be ſo bad as others, is a ſtep to a good Life. But he that goes no farther, will fall ſhort of eternal Life. I have ſo good thoughts of you, your diſpoſition is not to the Debaucheries and Vices of ſome; but negative Righteouſneſs is not enough. With other religious Duties, I have already mentioned, I moſt earneſtly preſs you to a ſtrict Obſervation of the Lord's Day. Sanctifie God's Seventh Day, and he will Bleſs your Six Days Labour. It will alſo be a good Hedge, not onely to ſecure your eternal State, but all that God may bleſs you with in this World: See the two laſt Verſes of the 58. *Iſa.* Read the whole Chapter, it may be very profitable to excite you; but, I beſeech you, do not violate that Holy Reſt, by unneceſſary Employments in worldly Affairs, nor ſpend that Day in Idleneſs or Sleeping, more than you would in the other Six Days. Do not ſacrilegiouſly rob God of his Worſhip in any part of his Day, do not divert by vain talk, but give every proportion of time the Duties it requires. Be not like thoſe that were weary of the Sabboth, *Amos* 8. 5. See likewiſe *Malachi* 1*ſt.* and 3*d.* Mark the extent of the Fourth Commandment, it doth not only require Maſters of Families, but reacheth all under their Charge;

their care is required, as well for their Souls as their Bodies, or elſe there is no difference made of them from their Cattle; therefore you muſt by your inſpection over them, and example, excite them to their Duty to God and their Salvation, as well as your Service, giving them Inſtruction, Catechiſing; endeavouring their Reformation by reſtraints, reproofs, and encouragements; for theſe neglects many Maſters and Parents will have a ſad account to give to God: Therefore, I beſeech you, reſolve, as you find for your Example, *Joſhua* 24. 15. For your encouragement to ſo good a work, read the laſt of *Daniel* the *3d. verſe*. So to doe, to your great comfort, will be a good Evidence you have choſe that good part that ſhall never be taken from you. It is the whole Duty of Man to love God, and keep his Commandments; it was that Teſt by which Chriſt would try his Diſciples and Followers. He alſo ſaith, *Why call you me Lord, Lord, and do not things I command you?* On that Queſtion asked our Saviour, *Which was the great Commandment of the Law?* you may find a brief Expoſition and Account given, *Matth.* 22. from the 36 to the 40 verſe. From thence obſerve how dependant the Second Table of the Commandments is on the Firſt Table; in few words to help our forgetfulneſs, you are to have both ſincere Love to God, and to Love your Neighbour

bour as your ſelf; the neglect of the firſt, occaſions a breach of the ſecond: If you break one Link of that golden Chain, you will violate the whole Chain. Mens Actions would be more juſt and regular, would they do as they would Men ſhould do unto them. I have no bad Opinion of you, caution is no unkindneſs. To keep a good Conſcience will afford you a continual Feaſt, a Feaſt affords more than bare neceſſity needs; for no good thing will God with-hold from them that walk uprightly. The Juſt Man walks in his Integrity, by which he entails a Bleſſing on his Poſterity; but by Unrighteouſneſs Men gain to themſelves, and leave a Curſe to Succeſſion: Our Saviour tells ſuch, *If they are not faithfull in the things of this World, they ſhall not have the true Riches.* To be Juſt, affords great Serenity of Mind, it gives not only a good, but a quiet Conſcience alſo, and what you have of this World you ſhall have it with God's Love as well as his leave; all this I preſs you to, cannot be underſtood to take you off from your Praiſe-worthy Induſtry in your ſecular Calling, nor to ſlacken your Hand from Labour, I would not bring you under that prohibition of the Apoſtle, you may find 2 *Theſ.* the 3*d.* and the 10*th.* I know God hath ſaid it, That in the ſweat of the Brow Man ſhall eat Bread. Many Scriptures I could cite you for this purpoſe, but I

know you need no prompt; I am ſatisfied and need not urge your diligent Care for a comfortable ſubſiſtence in this World, of which if you have not the moſt, you have not the leaſt; however it is the Bleſſing of God that maketh Rich, therefore when your Hand is on your Plough, let your Eye be up to Heaven, and if God ſhould afford you that Bleſſing, wherewith to give rather than to receive, be willing to relieve them that are in want, by which Charity you may gain Treaſure in Heaven, and the greater Encreaſe on Earth. Read the 3*d. verſe* of the 37*th. Pſalm*, alſo 25. *Matth.* from the 32*d.* to the laſt verſe of that Chapter, it is a very profitable excitation. Our Saviour in that Chapter quickens to a watchfull care and diligence for a Departure out of this World by the Parable of the ten Virgins, from which we have a caution from the fooliſh Virgins, not to deferr our preparations for another World, leſt through ſloath we be ſurprized, as they were, and the Door of everlaſting Life ſhut againſt us, to our irrecoverable loſs. Time is precious; that which is gone cannot be brought back; that which is to come cannot be aſſured ours; only that that is preſent, which quickly ſlips from us, is ours for our greateſt work, the Salvation of our Souls, to which all other is but by-Buſineſs; for which purpoſe God hath intruſted us with ſeveral

Gifts

Gifts and opportunities, as ſo many Talents, to occupy with to our Maſter's uſe, till he come and call to a reckoning; then none ſhall be excuſable. He that had but one, was call'd to an account with a heavy Doom, for not improving that. God hath, with other Bleſſings, beſtowed on you a good Underſtanding, in your allowable worldly Affairs, and he will expect from you by the ſame meaſure, of which I think you have not the leaſt given unto you; your Underſtanding, your Will, your Memory, your Affections, all the Faculties of your Soul and Body, your Time, all that God intruſts you with, are ſo many Talents or Inſtruments allowed you for to work with, which will be your own gain. God will reward your Labour of Love. He hath with his own Glory twiſted your Intereſt, and to which alſo he will afford you his gracious aſſiſtance, if you ſeek it as it may be had in thoſe ways I have already hinted unto you. God is not like the *Ægyptian* Task-maſters to the Children of *Iſrael*, who required the full Tale of Brick, but would afford no Straw; God is not extream to mark what unwillingly is done amiſs; you cannot go about your Indiſpenſable Work too ſoon, many have too late, as the fooliſh Virgins did: Hell is paved with good purpoſes. In the Law the firſt ripe Fruits were required, and the Young without

without blemiſh muſt be brought to God in Sacrifice; do not give the World and its Vanity the prime of your Strength, and Time, and put off God with the dregs of decrepid feeble Age; remember the youngeſt Diſciple was the Beloved Diſciple; be not aſhamed to own your Maſter, wear his Livery in a Chriſtian Profeſſion and Practice of an unblameable Life, that you may not either be a ſhame to, or aſhamed of Religion, leſt he be aſhamed of you when you would give all the World, if it were in your purchaſe, to be owned by him; he is great as well as good, and will not be mocked with a defective Sacrifice. See *Malachi* the firſt Chapter, and the eighth Verſe. Do not care if wicked Men ſhould ſcorn and reproach you; how inconſiderable will it be to you if you conſider the recompence of Reward; ſee *Matth.* 5. the eleventh and twelfth Verſes, and do not take up Religion as an uneaſie Task; you have not only a good Maſter, but his Work is ſo; Chriſt's Yoak is eaſie, it will not gaul, as Sin will the Conſcience. I requeſt you read with good obſervation the 119th *Pſalm*, and ſee there what vallue the Pſalmiſt had for God's Commandments, his Word, his Precepts, his Statutes, his Teſtimonies, his Laws, which you may find frequently mentioned in that Pſalm. He ſaith, *That the Law of God's Mouth*

was

was better unto him than thouſands of Gold and Silver, and that he counted it in all things to be right; therefore he took God's Teſtimonies as an Heritage for ever, and a place of Defence. God is called a Refuge, a hiding-place, a ſtrong Tower; but for whom? the Righteous, they run unto it and are ſafe; great Peace have they that love God's Law, and nothing ſhall offend them: the direction of God's Word will not only be your ſafety in troubleſome times, but your Counſellor alſo in common Calamities; and you may, as *Luther* uſed, read the 46 *Pſalm*, and bid your Enemies doe their worſt; if God give them leave to kill the Body, it is the moſt, they can doe no more; if you are not on Earth you may be in Heaven; be not affraid of a Man that ſhall dye, but take our Saviour's Counſel, fear him that can caſt Soul and Body into Hell; ſeek Righteouſneſs, it may be you ſhall be hid in the Day of the Lord's fierce Anger, which we have cauſe to fear is haſtning to this ſinfull Nation. God's Law writ on your Heart and Life may be as the Scarlet Thread that was bound in the Window of *Rahab*'s Houſe, which preſerved her from Deſtruction; or as the Blood of the Paſchal Lamb, which marked the Houſes of the Children of *Iſrael*, that the deſtroying Angel touched not their Dwellings with any of the Plagues of *Egypt*; however, for your

your greateſt ſafety, take heed and avoid any indirect or unlawfull means to obtain or preſerve a Momentary Life, which is as uncertain as ſhort, and ſo provoke God to lead you forth with the workers of Iniquity, and ſo your Redemption may ceaſe for ever, and then a great Ranſome cannot recover you; therefore at any rate purchaſe the Truth, and ſell it not, to which choice the Lord grant you Wiſdom, and Preſerve you, both by his Grace under his Protection unto his Heavenly Kingdom, giving you the Bleſſings of this Life alſo, and prepare you both for that good Life to come, that when this ſhall be no more, he may receive you with that happy Saying, *Well done*; and reward you with Eternal Glory.

I am ſenſible of the length of my Letter, but hope it will not be tedious to you; ſomething more I would ſay, though of a much leſs Concern, but as a true Friend I would not omit any thing that might render me ſo, but would caution you with better Arguments than mine, you may have from undeniable Wiſdom which is not to be deſpiſed, and warn you of what ſome have ſmarted for, being Sureties for other Men. I would ſooner pay a Debt than be bound for any. See *Prov.* 6. 1, 2. Alſo *Chap.* 11. 15. the ſame Author tells you, That he that hateth Suretyſhip

ſhip is ſure on theſe Conſiderations. I requeſt you, you will not be in Bonds to any but to me, by Promiſe that you will never be Bound for any Man.

In all I have requeſted of you, if you have not from your ſelf or ſome other Friend better Advice, let this Letter be my Subſtitute, review it ſometimes, and afford it a kind Reception of Friendſhip from me, who am your well-wiſhing Friend, ready in any Kindneſs to expreſs my ſelf,

Your truly Loving Aunt,

1685.

Elizabeth Walker.

A Letter of prudent, pious Counſels, written to her dear Grand-child, then at Felſted-School, *about two Months before ſhe Dyed, which I publiſh to preſerve it for his uſe; and becauſe I hope it may be alſo uſefull to ſome other Youths of the like Age, and Quality. This was the laſt large Letter ſhe ever wrote.*

Dear Johnny,

I Have ſome time ſince received a Letter from Mrs. *Bribriſt*, much to my Satisfaction, and I hope is thy due Commendation, ſhe hath been pleaſed to give me of thee; do not forfeit the ſame by neglect to perform, in thy commendable good Behaviour as hitherto; but always render ſuitable to any good thoughts of thee from herſelf or others; and as helps thereto, be guided by the advice and counſel of thy Friends. Never forget thy Dear Grandfather's oft Counſels when thou waſt at home, and ſince in ſeveral good Letters, with them make good uſe of this alſo.

Dear Johnny, I would not be wanting to thee as far as I am able to expreſs. I adviſe in theſe following Counſels: Be modeſt, humble, and obedient to thy Governours and Superiours

periours in that Place; be always adviſed by them that are able, and wiſh thee well; it is better, more eaſe and ſafety, to be governed than to govern. *Lean not to thine own Underſtanding.* The Wiſe Man ſaith, *Seeſt thou a Man Wiſe in his own Eyes, there is more hope of a Fool than of him.* *Dear Johnny,* Thou art not deſtitute of good Friends where thou art, ready to ſhew thee Kindneſs; thy Maſter *Glaſcock,* of whom be very reſpective and obſervant, performing all Exerciſes he gives thee, as may be Praiſe-worthy; alſo Mrs. *Woodroof,* Mrs. *Boteler,* they are thine and our kind Friends, I do not exclude Mrs. *Robarts.*

Dear Johnny, Let none have cauſe with ſhame for, or of thee, to retract their Commendations of thee; make the Word of God the Rule of thy Life; let it be thy chief Counſellor; let thy Reputation have a good Bottom, an honeſt Heart, free from guile and hypocriſie, being founded on the Scriptures, fixed on the the Rock of Ages, Chriſt Jeſus, that by the winds of Worldly Proſperity, Honour, or Applauſe, it may never overturn; neither by Adverſity, Affliction, or any trouble thou mayeſt fall into.

Dear Johnny, All things but God are mutable and full of change, there is the day of Adverſity as well as Proſperity; God hath ſet the one over againſt the other; make ſure thy

thy beſt and unalterable Eſtate, in which will be no change nor alteration, but happy once and for ever, to that higher End make thy Learning, and all other things, ſubſervient. Improve all opportunities for thy well-being in this World, but moſt for thy Spiritual beſt Advantage; give all dilligence, attend at Wiſdom's Poſts; Wiſdom is the principal thing, its Price is far above Rubies, fine Gold cannot equal it, nothing can be compared to it; ſearch for it as for hid Treaſure in the holy Scriptures, there thou mayeſt find the Pearl of ſo great Price that the World cannot purchaſe it, and it is worth the ſelling all to have it. Let not this Price, be put into thy Hand, and thou have no Heart to it; but let it be ſaid of thee as St. *Paul* ſaid of *Timothy*, That from a Child he had known the Holy Scriptures; they will make thee Wiſe unto Salvation, and will help thee in all Relative Duties, in well diſcharging of which, conſiſts much of the Power and Honour of Religion.

Mind the Precepts; let them be the guide of all thy Thoughts, and Words, and Actions; doe all God's Commandments, in keeping of them there is great Reward.

Take notice of all the Threatnings, that thou mayeſt avoid the evil of Sin, and the Puniſhment due to the Commiſſion of it.

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Heed the Promiſes, they are full of the Love of God in Chriſt; let them conſtrain thee to a circumſpect, watchfull, holy Life, in performing the conditions of them. *Dear Johnny*, get God's Juſt and Righteous Law writ upon the two Tables of thy *Heart* and *Practice*, with his own Finger, the Holy Spirit, that thou mayſt receive the Truth in the Love of it, being renewed in the ſpirit of thy mind. *He that is in Chriſt is a new Creature; and he that hath not the Spirit of Chriſt, is none of his.* It is the one thing neceſſary to ſerve God, and ſave thy Soul, chuſe that good part that may never be taken from thee.

Dear *Johnny*, Let no day paſs, if in health, without reading the Scriptures, one or two Chapters in the *Old-Teſtament*, the like in the *New-Teſtament*, read with intention of Mind, and ſo hear the good Word of God in publick; and as God hath commanded, keep Holy the Sabbath-Day, do not violate that Holy Reſt with Play, Recreation, vain Talk, Sleep, or Idleneſs, or omitting any Duty it requires. Eat moderately, that Fumes from a full Stomach may not cloud thy Intellectual Performances; withdraw from that Company, and thoſe Objects which may hinder thee from thinking on the Sermons, or any other Religious Duty; in them exerciſe thy ſelf, and if God ever give thee opportunity,

be helpfull unto others in the like, for their Spiritual Advantage, that all within thy Power may ſerve the Lord; hearing the good Word of God, reading it; Meditation, Prayer, and Praiſes to God are the Duties of the Sabbath-Day; ſpend no part of that in Viſiting, except to the Sick and Afflicted, and allow it not to be done to thee by others; ſequeſter thy ſelf from them, and all Worldly Diſcourſe, but endeavour to keep that one Day in ſeven, like the Angels and Saints in Heaven, who ſerve and do not ceaſe. The Seventh Day is God's Tribute out of the Week; he hath allowed thee Six for thy ſecular Concerns, out of them bring thy free-will Offering, ſometime for thy Spiritual Advantage, for which the Sabbath affords much, and upon the due obſervation of it, is aſſured from God to his People, a communication not only of Spiritual Bleſſings, but of Temporal Bleſſings alſo. Read the latter part of *Iſa.* 58. Let no part of the Sabbath day ſlip without ſome Improvement for thy beſt concern, for which alſo, every day muſt be accounted for.

The Sabbath is an Hedge and Fence to all Religion, if that be broken down, there will enter all diſorders of Life which Men are prone to; to prevent which, God ſeems to guard the fourth Commandment with the Authority of the three foregoing, placing it

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in the midſt, and the fifth Commandment next on the other ſide, bearing the Sword of the Civil Magiſtrate; and by God's own appointment, *Numb.* 15. 35. *Moſes* cauſed the Man gathering Sticks on the Sabbath-Day, to be put to Death. *Dear Johnny*, be affraid of the Powers, though Men be remiſs to puniſh the Breakers of God's Laws, yet himſelf beareth not the Sword in vain. Do not gather the Sticks of a miſ-ſpent Sabbath, a Day, on which God hath ſet a ſpecial Remark, a *Remember*, to keep it Holy; the great neglect and contempt of this Duty, makes it more neceſſary to be preſt more earneſtly.

Keep all God's Commandments, to break one link of the Ten violates the whole Chain, *Jam.* 2. 10. Keep it intire, have reſpect to all God's Precepts in the latitude of them, do not wander from them in the by-paths of a ſinfull Life, *they are better than thouſands of Gold and Silver*; they were of ſuch a concern to *David*, that he begs of God an Holy Compulſion; *make me to know thy Precepts*, Statutes and Commandments. And *Moſes* uſeth this Excitation to the Children of *Iſrael* for their obſerving God's Law. Thou ſhalt keep the Commandments of the Lord thy God, for they are for *thy good*, *Deut.* 10. 13. and 11, 18. Therefore ſhalt thou lay them up in thy Heart, and in thy Soul, and doe and teach

them. *Dear Johnny*, this doe thy ſelf, and as far as it may be in thy Power, excite others in the ſame Duty, that thou and they, with *Joſhua*'s Reſolution, *may ſerve the Lord*, Joſ. 24. 15. Own God in this World as thou wouldſt have him own thee hereafter. Some *glory in their Shame*; be not thou *aſhamed of thy Glory*, be not aſhamed of the Profeſſion of Religion. Chriſt hath ſaid, *He that is aſhamed of me before Men, of him will I be aſhamed before my Father and his Holy Angels.*

Dear Johnny, God hath been very good to thee, thou haſt lacked nothing good for thee, but God hath provided well for thee; do not ill requite the Lord by the neglect of any known Duty, or doing any thing contrary to the Law of God. Sin is a very ungrateful thing; do not provoke him to withdraw his Loving Kindneſs from thee for Soul or Body. *Woe if God depart.* What is ſaid of a *Tale-bearer?* That he *ſeparates near Friends*; the ſame will Sin do, if not watched againſt; it will ſeparate between God and thy Soul, and will bring an Evil Report to God with worſe Effect than *Joſeph* of his Brethren to their Father, and will be of worſe Conſequence than ſtripping *Joſeph* of his Coat, not only the external Bleſſings of this Life, but it will deprive thee of all Internal Comforts, God's favourable Countenance, which is better than Life,

Life, and exclude from his Comfortable Preſence for ever. Sin put the Flaming Sword into the Angel's Hand to debarr our firſt Parents from the Tree of Life; diveſted and ſtripped them, and all their Poſterity, of their Original Righteouſneſs, and left them and their ſinfull Off-ſpring naked, expoſed to all the Afflictions and Miſeries of this Life, and under God's Diſpleaſure, to their Eternal Ruine, had not Free Grace recovered that lapſed Eſtate; *Thanks be to God for Jeſus Chriſt.*

Dear Johnny, That thou mayeſt know that thou art one of thoſe whom he ſo loved, manifeſt thy Love to him by that Teſt that Chriſt put to his Diſciples; *If ye love me keep my Commandments.* Love is a reflective Act; if thou loveſt God according to this Diſcrimination, thou mayeſt know that he loveth thee, and gave himſelf for thee, and hath choſen thee one of his *peculiar People, zealous of good Works;* therefore *if Sinners intice thee, conſent thou not; go not with them, leſt thou learn their ways and get a blot unto thy Soul.* Let God's Law be the prohibition of every Evil Way; ſet it with its drawn Sword againſt all Irregularities of Life, that it may be unto thee as the Angel in Paradiſe, to defend in thee the Tree of Life, that no ill Practice, with the evil Conſequences of it, may touch thee.

Dear Johnny, Shew thy Love to God by thy Love to his People, and poor Members of Chriſt. Chriſt ſaith, *Hereby ſhall Men know that ye are my Diſciples, that ye love one another.* God requires the duties of the ſecond Table of the Law as well as the firſt, and Chriſt gives a conciſe and full account of both; he being asked which was the firſt and great Commandment? ſaith, *Thou ſhalt love the Lord thy God with all thy Heart with all thy Mind, with all thy Soul, and with all thy Strength*; the ſecond is like the firſt, *Thou ſhalt love thy Neighbour as thy ſelf.* On this brief Account Chriſt put ſo great a ſtreſs, he ſaid, *On theſe hang all the Law and the Prophets.* And St. *James* ſaith 28. *If ye fulfill the Royal Law, according to the Scriptures, thou ſhalt love thy Neighbour as thy ſelf*; which God requires not in Word only, but in Deed alſo, relieving their Neceſſities; if any be naked or deſtitute of daily Food, to feed and cloath them; to ſay depart in Peace, and give them not thoſe things needfull to the Body, it will not profit; therefore *with-hold not good from them to whom it is due, if it be in the Power of thy Hand to doe it; it is a more bleſſed thing to give than to receive. He that gives to the Poor ſhall not lack, but he that hideth his Eyes ſhall have many a Curſe.* Do not ſay I have but little now to give, but I will give hereafter;

ter; remember the *poor Woman's Mite* was more in Christ's Esteem than those who had of their abundance cast into the Treasury.

Dear Johnny, It may be something might be spared from unnecessary Expence, buying Fruit, or the like, of which too much may be prejudicial to thy Health, and may be laid out to a better account. Do not give *grudgingly*, by *constraint*, lest it be as the *Lame* or *Blind*, which was not to be brought to God; like *Cain's Sacrifice* which he brought with an unwilling mind, not acceptable to God: Let the object stir up thy Compassion that thou mayst not give too sparingly; *God loves a chearfull giver.*

Dear Johnny, *He that gives to the Poor lends to the Lord*; he that *makes all Grace to abound* will repay thee in temporal and spiritual Blessings, *good Measure, shaken, and pressed together, and running over, shall be given* to thee; God hath given many Promises to the Charitable: to hint but a few, *The Lord will deliver him in time of Trouble, and will not deliver him to the Will of his Enemies. The Lord will preserve him and keep him alive, and he shall be Blessed upon the Earth. The Lord will strengthen him upon the Bed of Languishing*; *he will make all his Bed in his Sickness*, Psal. 41. For thy Encouragement read *Isaiah* 58. Yield Obedience to God's Command. He hath said, *Deut. 7. If there be among you a poor Man, thou shalt not harden*

den thy Heart, not ſhut thy Hand againſt thy poor Brother; thou ſhalt ſurely give unto him, and thy Heart ſhall not be grieved when thou giveſt unto him; but thou ſhalt open thy Hand wide unto thy poor, and to thy needy; for, for this thing ſhall the Lord bleſs thee in all thou puttest thy Hand unto.

Dear Johnny, Thou art alſo bound by an obligatory Promiſe to thy Grandfather and to me; we have ſometimes given thee Money for this Purpoſe, to inure thee betimes to be Charitable, that ſomething of it thou mighteſt give unto the Poor, as thou haſt promiſed, a Penny in every Shilling, it is but a little; do not withold that, leſt it become an *accurſed thing* to thee, like *Achan*'s *wedge of Gold*, at the Laſt Day, the Day of Judgment. This duty of Charity, in right performance of it, will be a diſtinguiſhing Character of thoſe who ſhall ſtand at Chriſt's *Right-hand* from thoſe who ſhall ſtand at his *Left-hand*, whoſe Hands were as *ſtrait* as their Hearts were *hard*; they would have no Pity on the Poor, therefore they ſhall find none. But Chriſt will ſay unto them, *Depart, ye Curſed, into Everlaſting Fire, prepared for the Devil and his Angels*, with that Infernal Company.

But thoſe at *Chriſt's right-hand*, which *fed the hungry, cloathed the naked, viſited the ſick and impriſoned*, which Chriſt will take as done unto

unto himſelf, he will reward with the Kingdom of Heaven. *Dear Johnny, Make thee friends of the Mammon of this World,* that when this Life fails, *thou mayſt be received into everlaſting Habitations.*

Dear Johnny, As God may bleſs thee with the things of this World, let not thy little at preſent be the meaſure of greater plenty; *He that ſows ſparingly, ſhall reap ſpearingly*; but he that *ſows bountifully, ſhall reap bountifully,* not only in this Life, but in that to come. There are degrees of Glory in Heaven, the *better* here, the *happier* hereafter, though not of *merit,* but of *Grace.* God will paſs by the Imperfections of his People, which cleave to their beſt performance.

Dear Johnny, With other religious Duties, continue thy cuſtom of *private* Prayer, at leaſt twice a day, *Morning* and *Evening,* beſides *publick* and *family* Prayer. *Ejaculatory Prayer* is alſo of great Benefit; it is ſhort, but holy Deſires, lifting up thy heart to God: Let them be thy *laſt* thoughts before ſleep, that God may give thee, as his Beloved, ſleep; the like as *ſoon as thou wakeſt* in the Morning, before more *ſolemn* Prayer, and with both render him *Praiſe* for the Mercy thou *lieſt down in peace,* and *riſeſt* in *ſafety,* always under God's Protection. Theſe holy Deſires may be oft ſent to Heaven, and bring thee Bleſſings the World cannot

cannot give, and will defend thee from the *Sin* and *Vanity* of it, keeping thy heart in a good frame; they may be as the *Angels aſcending and deſcending upon Jacob's Ladder*, where God is above it, ready to receive thee, that thy return to ſecular Employment may be ſanctified and bleſt; that God may, by thy holy *wreſtlings* with him, as he did *Jacob*, bleſs thee in thy way to *Canaan*, and *New Jeruſalem* above: And in thy more lengthened Prayer, with thy own neceſſities, and receipts from God, remember the Church and People of God, as need requires, with Prayers and Praiſes. Go to God with filial Fear, and holy Reverence of Body and Mind. God is in Heaven by his Greatneſs, Superiority, and Majeſty; thou on Earth in Weakneſs and Indigency. Bring thy wants to his all-ſufficient Fullneſs, and immenſe Goodneſs, ready, able, willing to ſupply all thy Neceſſities; beg thee pardon of thy Sins, and what thou needeſt, for the ſake, merits, and ever-prevaling Interceſſion of Jeſus Chriſt. Ask, that thou mayſt receive his holy Spirit, as the Seal of his Love to thee. With the imputed Righteouſneſs of Chriſt, reconciling thee to God. Beg that thou mayſt alſo have an inherent Righteouſneſs from him, *renewing thee in the Spirit of thy Mind, into his Image*, that thou mayſt become one with him, his Law being writ on thy Heart, that he may *guide* thee

thee *by his Counſel* in this *troubleſome* World, *that no temptation may be above thy ſtrength.* Theſe things ask, with thy *daily Bread*, which implies the ſupply of all the neceſſities of humane Nature, and be not deſirous of more than God ſees good for thee; and for all the Receipts, for Soul and Body, be thankfull; forget not to render Praiſes to God, for what he beſtows on thy ſelf, and others.

Forget not *Zion*; pray for the *peace of Jeruſalem*, they *ſhall proſper that love her.* Pray for the Converſion of Enemies, that the Kingdom of Satan may fall, and the Kingdom of Chriſt be exalted, that the Goſpel may continue where it is, and ſent where it is not, and received in the Love of it through the World. Pray for all afflicted, as their caſe requires, and with thy Prayers and Praiſes, give thanks to God, for the prime Fountain of all his Mercies, *Chriſt Jeſus.*

In particular, thou mayſt mention at the Throne of Grace, what Chriſt hath done and ſuffered for humble contrite Sinners. Labour and beg for ſuch a frame of Spirit, ſuch God not deſpiſe.

Expreſs thy thankfulneſs for what Chriſt hath inſtituted and ordained in his Church, for the Benefit and good of his People. Thou mayſt in particular expreſs, with Prayers and Praiſes, That all may be applicatory to thy

thy ſelf. Theſe are ſhort hints, thou mayſt enlarge, God giving thee *his Spirit* of *Grace* and *Supplication.*

Let not vain Thoughts mingle with religious Duties; beware of thoſe wandring Vagrants; do not take ſuch Company with thee, when thou draweſt near to God, in any Religious performance; leſt it be like offering *ſtrange fire*, provoke God rather to *conſume* than *bleſs* thee; but keep off thoſe buſie Flies, they may not corrupt thy *Sacrifice.* Say to all diſturbing Thoughts as *Abraham* ſaid to his Servants, when he went to the Mount to Sacrifice, *Stay you here below, till I go to Worſhip God.* Fervent Prayer is very prevalent with God; of it may be ſaid what is ſaid of Faith, which is a juſtifying Grace, without which it is *impoſſible to pleaſe God*, Heb. 11. *For he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.* Good works are the Life of Faith, being well performed for *matter* and *manner*; without which *Faith* is *Dead*, and *God is not the God of the dead, but of the living; as the body without the ſpirit is dead, ſo without works faith is dead alſo*; St. *James* 2. The great things a *lively Faith* hath done, *fervent Prayer* hath done the ſame. The little Book I ſent thee, was thy dear Mother's, it is a good Diſcourſe of Prayer. Dear *Johnny*, let thy Prayers and Praiſes, with

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the ſweet Incenſe of thy Love to God be offered to him on the *golden Altar* of an humble and ſincere Heart, in the mediation of Jeſus Chriſt; and put no religious Duty off with that fooliſh, idle Excuſe, *I have not time*, leſt thou, as the *fooliſh Virgins* were, be unfurniſh'd of *Oil* for the *Lamp* of thy Chriſtian Profeſſion; and for thy neglect, ſhut out of the Kingdom of Heaven.

If *Time* for *Play*, *Recreation*, *Eating*, *Sleeping*, or the like, a due proportion of Time may be gained from them for thy beſt, therefore thy moſt concern, thoſe indiſpenſable Duties, on which thy eternal welfare ſo much depends; the neglect of them may be thy inevitable Ruine in this Life, and that to come; *for Godlineſs hath the promiſe of both:* Therefore ſeek the *Kingdom of Heaven* in the *firſt place*, and the things of this preſent Life *ſhall be added to thee*, as may be good for thee.

The *things of this World* compared to *God* and *Heaven* are but *Straws* and *Pibbles*. St. *Paul* calls them *droſs*; and *Luther* ſaid, *The whole Turkiſh Empire is but a Cruſt God throws to the Dog*. God hath provided better things for thoſe that love and ſeek him. In this world is our preparatory Life for our future Eſtate. I have oft ſaid to thee, That all Men are about this great Buſineſs, but in a different way to a different end. *Good* Men prepare for *Heaven*, and

and *Wicked* Men prepare for *Hell*; therefore avoid the *broad-way* of a ſinfull Life which leads to *Deſtruction*, chuſe that way which, comparatively, *few find*, the way of an *holy Life*; the end of which, is Peace, which the World cannot give.

Dear Johnny, Do not deferr thy great concern, to *ſerve God* and *ſave thy Soul*, more worth than Ten thouſand Worlds. Many much younger than thee have ſet about this great work. Thou haſt oft read Mr. *Smythies*'s Book of the Benefit of early Piety; alſo thou haſt had a civil and religious Education, and many more Prayers than thou art Days old.

Thy dear Grandfather's Care, Counſel and Prayers; mine have not been wanting, as far as able to perform, in my care and love of thee; let them not condemn thee, but labour to anſwer the end of them, that thou mayſt not diſappoint God and us, to thy own detriment and loſs. *Dear Johnny*, where *much is given*, the *more* will be *required*; Time is precious, uſe all lawfull Induſtry and Diligence for thy well being in this World, and make all ſubſervient for a better to come. Thou knoweſt not how long God may continue thy Friends to thee, (She was not continued three Months;) nay, thy own Life is uncertain; all things in this World are ſo, and there is no retrieving an Errour on the other ſide of Death.

Death. Do not procraſtinate, take the wiſe Man's Counſel, what thy hand findeth to doe, *doe it with all thy might*, which inferrs ſpeed and diligence, for the obtaining internal and external Bleſſings. Deferring made St. *Auguſting* cry out, *Too late, too late, Lord, did I love thee.*

Dear Johnny, Do not put God off with a *decrepid Love*, and the *chill Spirits of old age*, and bodily Infirmity, by which the operative Faculties of thy Soul, through the organical Powers of the Body, may be obſtructed with defect, and impeded with the ill Habits and Cuſtoms of Sin. Avoid this Danger, give to God the *vigour* and ſtrength of thy Life; let it be *without blemiſh*. By God's appointment, the *young* was brought to him in Sacrifice. Do thou as *Righteous Abel*; give to God thy *firſtlings*, *thy firſt Love*, and ſuffer no Rival or Competitour with it; it was the Teſt Chriſt put to his Diſciples, *If ye love me, keep my Commandments*. *Dear Johnny*, I uſed to mind thee, St. *John*, thy own name, let him be thy Example in thy Love to God; he was the youngeſt Diſciple, moſt eminent in Chriſt's Love. He was called *the Diſciple whom Jeſus loved.*

Dear Johnny, Be not taken with the Gauds and Vanities of this World, in any of the profers of it; they will *bite like an Adder, and*

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ſting like a Serpent, if they draw thy Heart from God. Be not deceived by them, *they will put a lye in thy right-hand*, promiſing more than they can give. Be not affected with vain Glory, it is but a *Puff of breath*, ſoon exhaled, and will vaniſh from thee: Yea, ſo are all the things of this World, for the duration of them.

Remember thy *Baptiſmal Covenant* with God, thou didſt *promiſe to forſake the Pomps and Vanities of this World, the Devil and all his Works, and ſinfull Appetites to them.* I was a *Witneſs* to this Engagement, and one of thy *Sureties. Dear Johnny*, let thy Baptiſmal Vow, through Grace, preſerve thy Morals untainted. Let none be corrupted by thy ill Example, and be not thou infected by the evil manners of others.

Speak no obſcene or ſcurrilous Language, and abhor the Company of thoſe that doe ſo; *Evil Communication corrupts good Manners.* If thou commit an Errour, do not hide it with that, that is more baſe. Truth is a generous thing, and will better cover a miſtake, than that that is contrary to it. *Keep thy heart with all keepings*; out of the *heart proceed evil thoughts*, the *product* of which are evil *Words* and *Actions. Dear Johnny*, fear to be one of that number which did not like to retain God in their Knowledge; and *God gave them up to their*

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own Luſts to be filled with all Unrighteouſneſs; Covenant-breakers, Thieves, Adulterers, Drunkards, Lyars, Covetous, Unmercifull, &c. From theſe and all Soul-waſting Sins let thy Baptiſmal Engagement preſerve thee; for they that doe ſuch things ſhall not *inherit the Kingdom of Heaven.* Dear *Johnny*, keep thy way and Life *clean*, by *taking heed thereto according to the Word of God*, and thy Promiſe in Baptiſm.

Be very humble, *better it is to be of an humble Spirit* with the lowly, than to divide the Spoil with the Proud. *Prov.* 16. 19. *By Humility and the Fear of the Lord is Wiſdom.* Do not intrude into unknown Company, nor meddle with that thou needeſt not be concerned in; it may be of ill conſequence. The Wiſe Man ſaith, *He that paſſeth by and meddleth with Strife not belonging to him, is like one that taketh a Dog by the Ears*, Prov. 26. which he may ſooner doe, than extricate himſelf from the following Evil.

Dear *Johnny*, I do farther adviſe thee with remote Counſel, which at preſent may not concern thee, but hereafter may be uſefull to thee; I may quickly be incapacitated by Death, and write no more, nor adviſe thee. *Therefore be not thou one of them that ſtrike Hands, or of them that are Sure-*

ties for debts, Prov. 11. 15. *If thou be ſurety for thy friend, if thou haſt ſtriken thy hand with a ſtranger, thou art ſnared with the words of thy mouth: thou art taken with the words of thy mouth. A man void of underſtanding ſtriketh hands, and becometh ſurety in the preſence of his friend; but he that hateth ſuretiſhip is ſure.* And the wiſe Man farther adviſeth therefore, *Deliver thy ſelf as the bird from the fowler.* And my requeſt is, that thou never wilt be in Bonds for, or to any, but to me by promiſe, that thou never wilt be bound to, or for any Man, on no account whatſoever.

Dear Johnny, If God be pleas'd to continue thee ſometime in this World, and beſtow on thee this World's goods, uſe them wiſely. Do not abuſe them by profuſe, expenſive, prodigality; make not God's Bounty inſtrumental to his Diſhonour, nor Fuel to feed any Luſts, leſt what Divine Mercy gave thee for thy good, become to thee a *trap, and occaſion of falling.* On the other extream, avoid ſordid living and covetouſneſs, which God abhorreth, and hath branded with the mark of all Evil. The brutiſh *Prodigal* came *to eat Husks with Swine*, and the other may as bad. *There is that with-holdeth more than is meet, but it tendeth only to penury*; as Self-murther is the leaſt excuſable, becauſe moſt unnatural, ſo Self-robbers are the ſeverelieſt puniſhed, being daily their own Executioners. What-

Whatever Talent God may intruſt thee with, Health, Riches, Honour, worldly Proſperity, Wiſdom, Learning, improve all for God, thy own beſt Advantage, and the good of others.

Dear *Johnny*, Let all thy Deportment be with Wiſdom, flaſhy wit is the froth of ſomewhat called Wiſdom.

In all things, ſo far as may conſiſt with thy beſt part, and well-being in this World, render thy ſelf deſirable to humane Society; take notice of any Civility ſhew'd thee, with ſuitable returns of Friendſhip; be courteous, kind, affable, of courteous and obliging behaviour. a moroſe churliſh Humour is like *Nabal*, of no better eſteem than a *Son of Belial*.

Dear *Johnny*, Doe nothing that looks deſpicably, childiſh, fooliſh, pidling with thy fingers, picking thy buttons, going with thy hands in thy pockets, or the like. I pray thee do none of theſe unbecoming actions. I love to ſee thee Gentile; keep thy Hands and Clothes clean; think of what I have ſometimes ſaid to thee, *All cleanly people are not good, but there are few good people but are cleanly.* I do not ſtrictly place Religion in external accompliſhments, but that that is decent, is not only allowable, but commanded. *Our Bodies are the Temples of the Holy Ghoſt*, therefore due honour is to be given to them, without Pride or Ex-

ceſs. In time of the Old Law, all outward Impurity was to be avoided. *God commanded*, by *Moſes*, *the Children of Iſrael not to touch any uncleanneſs, nor ſuffer their Camps to be defiled therewith, but to cleanſe it away*; and not to have performed thoſe Duties in externals, would have brought them under greater defilements by Diſobedience to God's Commands. In the *new-Teſtament* St. *Paul* writes to the *Philippians* 4. 8. of both external and internal Purity; *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are of good report*, (thou mayſt read in the Margin, or *revenerable*) *if there be any vertue, if there be any praiſe, think on theſe things.*

I would have thee always wear Gloves, but when it is not convenient; gratifie my Deſire, I am willing to beſtow them on thee, they will not hinder thy Writing if the Fingers be ſhort or cut. Dear *Johnny*, Thou ſhalt not want them or any thing elſe thy Dear *Grandfather*, or *my ſelf* can help thee to, good for thee, conditionally thou wilt not diſ-oblige us. Sit, ſtand, and go upright that thou mayeſt not grow a-wry, or full Shouldred; it will trouble me much to ſee thee Crooked.

Dear *Johnny*, One thing more of concern I mind thee of, in which I much deſire thy

Care,

Care, Pronunciation, in which a Deficiency may be injurious to thee, when thou canſt leſs help it than now thou mayeſt by thy ſeaſonable Care. Endeavour to ſpeak plain, clear and true, pronounce the laſt Syllable diſtinctly (and do not drown it) of any Word; *Engliſh* requires it, and ſo may *Latin*, and other Languages as much; an Oratour to which thou art deſigned, ſhould ſpeak good Senſe, Rhetorick, and Intelligibly. Get no ill affected tone in Speech, and be not over talkative. The Wiſe Man ſaith, *The talk of the Lips tends only to Penury, and in the multitude of Words there wanteth not Sin, but he that refraineth his Lips is Wiſe*; indeed Words with Wiſdom fitly ſpoken, are *like Apples of Gold, in Pictures of Silver.* Dear *Johnny*, I deſire thy accompliſhments as may render thee lovely to Men, but more to God. Let this latter part of my Letter be obſerved, but eſpecially the former, and foregoing part of it, and let not the length of either be tedious unto thee; an idle Diſcourſe, though much longer, may be pleaſant to an ill Mind, but I have better thoughts of thee. I know nothing I have writ, my Love to thee might have ſpared; thou haſt had ſeveral good Letters from thy Dear *Grandfather*, therefore the leſs need of this; but with his, I deſire that this may be uſefull to thee when neither

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he nor I can write or adviſe thee; all things in this Life are uncertain, Life is ſo. *The World paſſeth away and the things of it, but he that doth the Will of God ſhall abide for ever.* All things on this ſide Eternity are on the wing of Time, they haſten away to their fixed Eſtate. Dear *Johnny*, Time is precious, let it not be ill ſpent, but improved for thy well-being in this World, but let all tend to attain and ſecure thy Eternal Happineſs, which hath great dependance on thy manner of Living in this World, and there is no retrieving an Errour on the other ſide of Death, in time is thy time; that that is paſt cannot be recalled; that to come cannot be aſſured; that preſent is onely thine, and will not tarry; let it not unprofitably ſlide from thee. *Acknowledge God in all thy ways, and he will guide thy Path that none of thy ſteps ſhall ſlide*; and when God takes thy Earthly Parents and Friends from thee, thy *Heavenly Father* will take care of thee. Therefore Dear *Johnny, acquaint thy ſelf with God, and ſerve him with a perfect Heart, and with a willing Mind, for the Lord ſearcheth all Hearts, and underſtands all the Imaginations of the Thoughts; if thou ſeekeſt him he will be found of thee, but if thou forſakeſt him, he will caſt thee off for ever*, 1 Chron. 28. 9.

This Scripture thy Dear *Grandfather* hath oft minded thee of, I do the ſame; let mine, with

with his Counſels, and the Word of God, be to thee as a *threefold Cord*, not *to be broken*, but let them bind thy Obedience to God's Righteous Law; there will be no greater joy to thy Dear Grandfather and my ſelf *than to ſee thee walking in the Truth.* Dear *Johnny*, It is my earneſt Requeſt that God will direct, guide, counſel and conduct thee in, and through this troubleſome ſinfull World, Sin hath made it ſo. The *Good Lord* give thee his preventing Grace, bleſs thee with Spiritual and Temporal Bleſſings, and when God will take thee out of this World, receive thee to thoſe *Cæleſtial Habitations* in Eternal *Manſions of Glory* prepared for them that love him, and keep his Commandments; of which happy number I beg God will make thee, after length of Days in this Life, preparatory for the fuller fruition and enjoyment of God, and of thy deareſt Friends, with all the for-ever Bleſſed Saints and Angels in that unchangeable Bleſſed Eſtate in Heaven, which make ſure of.

Dear *Johnny*, This is my requeſt to thee, and Prayer to God for thee, I am,

Thy truly Loving, and very

Dec. 9. 1689.

Affectionate Grand-mother,

Elizabeth Walker.

I ſhall

I ſhall add no more of her *Pious Papers*, nor give any farther *Character* of her *Perſon*, or *exemplary Life*, than the Book preſents, ſuppoſing nothing can leave a more *ſavoury reliſh* on *the Godly Wife*, or be fitter to conclude ſuch a Work, which is deſigned to render them ſo who read it, than this *plain*, but *prudent*, *honeſt Letter*, written ſo *providentially*, ſo *immediately* before her *Death*, that it may be called *her laſt, or dying Words*, which uſually leave the deepeſt and moſt laſting Impreſſions, and that with ſo ſtrong and endearing tender *Affections*, with ſo *undiſguiſed* and *native Simplicity*, without *Art* or pretence to *Learning*, or any other *acquired Abilities* than *wiſe obſervation*, and an *Holy Heart*; and as it *performs* more than could be expected from the *Writer*, I humbly beſeech God it may *effect* even beyond what might be ordinarily *hoped* for in the young Reader, eſpecially the *dear Child* to, and for whom ſhe wrote it. *Amen*, *Amen.*

FINIS.